

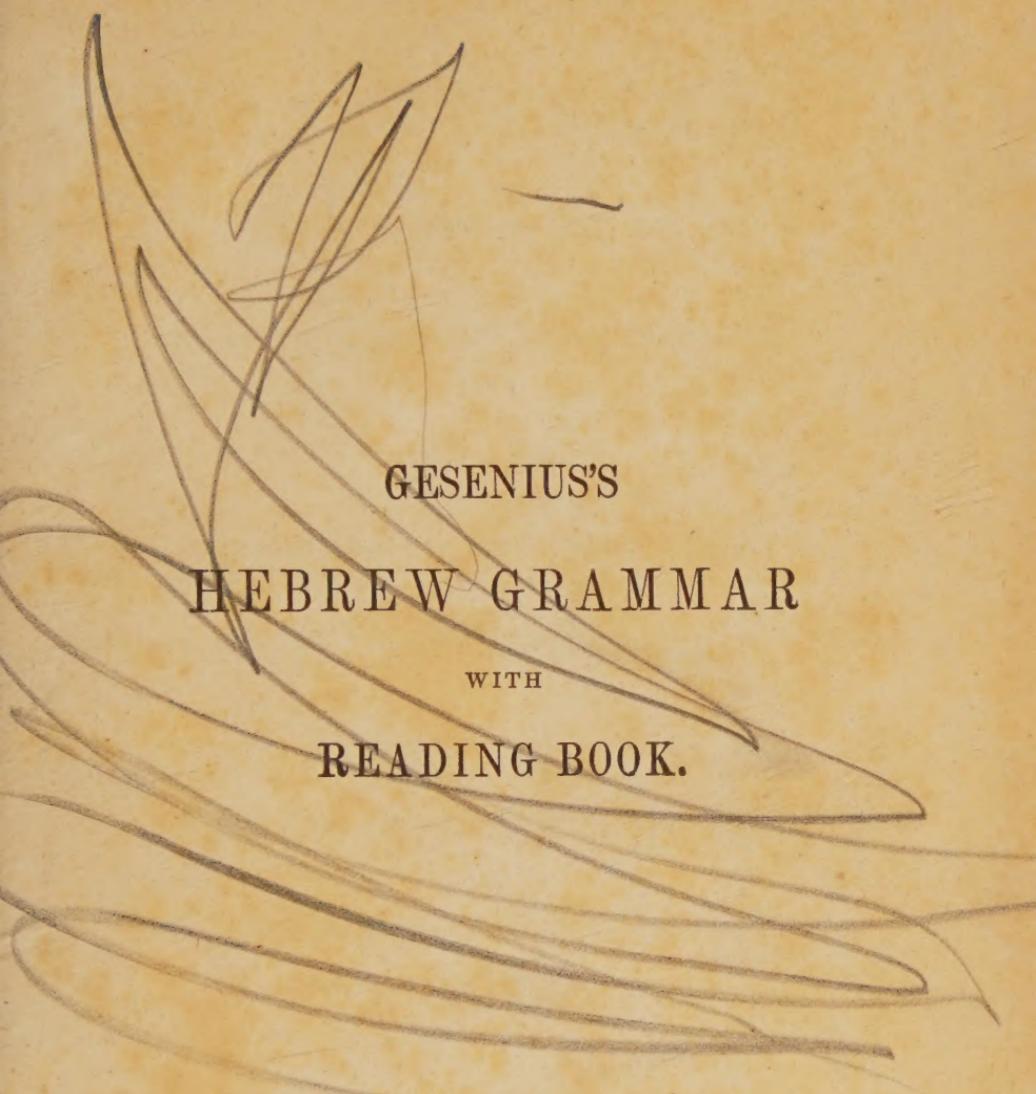
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GESENIUS'S
HEBREW GRAMMAR
WITH
READING BOOK.

1786-1842

GESENIUS'
HEBREW GRAMMAR,

FOURTEENTH EDITION

AS REVISED BY DR. E. RÖDIGER.

TRANSLATED BY

T. J. CONANT,

PROFESSOR OF HEBREW IN MADISON UNIVERSITY, HAMILTON, N. Y.

WITH THE MODIFICATIONS OF THE EDITIONS SUBSEQUENT TO THE ELEVENTH,
BY DR. DAVIES, OF STEPNEY COLLEGE. LONDON.

TO WHICH ARE ADDED,

A COURSE OF EXERCISES IN HEBREW GRAMMAR,

AND A

HEBREW CHRESTOMATHY,

PREPARED BY THE TRANSLATOR.

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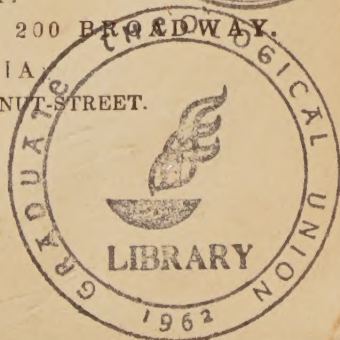
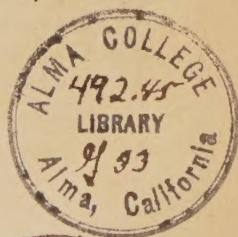
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TRANSLATOR'S PREFACE.

THE fourteenth edition of the Hebrew Grammar of Gesenius is now offered to the public by the translator of the eleventh edition, by whom this work was first made accessible to students in the English language. The conviction expressed in his preface to that edition, that its publication in this country would subserve the interests of Hebrew literature has been fully sustained by the result. After a full trial of the merits of this work, both in America and in England,* its republication is now demanded in its latest and most improved form. The writer believes it to be no more than justice to him, that he should be allowed to answer this demand ; and to enjoy any advantages resulting from the increasing popularity of a work, the merits of which have become known through his labours.

Of the general character of this grammar it is now unnecessary to speak. It passed through thirteen editions with continual improvements from the author's own hand. The fourteenth edition was prepared, after the death of Gesenius, by his friend and former pupil Prof. Rödiger, one of the most accurate oriental scholars of the age, who for some time lectured on Hebrew Grammar in the University at Halle, with the work of Gesenius for his text-book. Traces of his accurate scholarship are found, in the form of corrections and additions, in every part of the work ; and some portions have been rewritten, but on the same general philological principles and in the same spirit as the preceding editions. In the sections on the important subject of the Hebrew tenses he has substituted, injudiciously I think, the terms Perfect and Imperfect for Praeterite and

* The translation appeared in 1839, and an accurate reprint of it was soon after published in London.

Future, and has given in § 123 a corresponding modification to the expression of the original import of these tenses. So subtile and refined a distinction cannot have been the original conception of these forms. The obvious and strongly marked division of time into Past and Future was doubtless the primary one; and from this simple and clearly original import of the two forms, Gesenius has, with admirable skill, derived their various secondary and related uses, and shown how naturally the latter spring from the former. Rödiger, by adapting his nomenclature to the secondary instead of the primary signification and uses of a tense, has given an unphilosophical view of the relation of the primary and secondary to each other, and rendered that relation obscure to the inquirer.* Whether these strictures are deemed just or not, all will doubtless admit the propriety of retaining in the translation the names of the tenses in common use; those adopted by Rödiger being unknown to the lexicons and other works which the student must use in connexion with the grammar. This remark applies also to the terms *conversive* and *consecutive*. Those who may prefer to follow Rödiger, have only to substitute Perfect and Imperfect for Praeterite and Future, and consecutive for conversive.

The Exercises, which follow the translation, are designed to facilitate the study of the grammar. They were prepared after several years' observation, as a teacher, of the difficulties which embarrass the student in his first attempt to learn an oriental language. They have been used with great advantage by a teacher under my direction during the last seven years, and by teachers in other Institutions.—The principles of reading and orthography, of inflexion, &c., are necessarily scattered through numerous sections and subdivisions in the grammar. A judicious summary of these principles, grouping together those points which mutually illustrate each other, will save much of the student's time and labour, and give him a clearer impression of the whole than he can obtain by his own unassisted study of the grammar. A comparison of Sect. II. and Sect. VII. of the Exercises with the §§ of the grammar there referred to, will show the utility of such a mode of treating the subject. Occasionally, several statements in the grammar are con-

* I have added therefore, at the end of the volume, Gesenius' general statement of the import of the two tense-forms, on which he bases his treatment of the subject in the succeeding §§, as given also in the fourteenth edition. Gesenius' view of the original form of the Heb. article is given and commented on by Rödiger, (§ 35, Rem. 1.) whose reasons for differing from him are not satisfactory to me. He does not attempt to account for its punctuation, although it is, according to his own view, an integral part of the form.

densed into one more comprehensive expression, in a form more convenient for the student's use. The principles of inflexion, imperfectly given in § 27, 3 (as in all Hebrew grammars) are fully stated and illustrated in Sect. V. With a knowledge of these principles, the student will find no difficulty in the otherwise perplexing subject of the inflexion of nouns and verbs.

It is recommended to those who may use this work in their instructions, that only the §§ of the grammar placed in brackets at the head of each Section of the Exercises should be studied, or even read, before the subject of that Section is made perfectly familiar. By this course, each portion of the grammar is indelibly fixed in the memory as the student advances. The promiscuous examples furnish at the same time a useful exercise, and a test of the student's progress. The exercises in analysis (Sect. IX.) should be thoroughly understood, and impressed on the memory, before the study of the first lessons in translating is commenced. Such characteristic peculiarities of the language are too important to be left for occasional examination, where they may chance to occur in reading; and a knowledge of them is presupposed in the subsequent notes.

The notes to the Chrestomathy have been prepared on the plan which every teacher of experience will appreciate, of reprinting nothing which is contained in the grammar;—and what is equally important, of repeating nothing which has once been stated and learned. On a different plan, the same amount of information might easily have been extended over a hundred pages, and with no other effect than to retard the real proficiency of the learner.—The Exercises and Chrestomathy have been carefully revised, and the numerous references, in which it is believed not an error remains, have been adapted to this edition of the grammar.

It is due to myself to state the circumstances which have led to my connexion with the publication of this edition.

Soon after the appearance of the fourteenth edition, a translation of it was published in England, and was announced for republication in this country. Another translation had already been announced as nearly ready for the press, by a distinguished scholar of this country, without any consultation with me, or any intimation that an improved edition of the work, which I had first brought to the notice of the American public, would be acceptable from me. As nothing was to be hoped for in a competition with two rival publications of the same work, I could only quietly suffer myself to be superseded.

In the mean time a copy of the English publication was sent me, and

I observed in the translator's preface an acknowledgment of "very valuable aid received from Prof. Conant's excellent translation of the eleventh edition." On examining the book to see what aid I had rendered in preparing an edition which was about to supersede my own, I found that wherever in the original the two editions coincide, as in by far the greater part of the work, my translation had been reprinted word for word (with here and there a change too trivial to be noticed except for its infelicity), including corrections and additions silently made from Gesenius' other works, and notes bearing the mark of the translator. Had the English editor professedly republished my translation, adding the improvements of the subsequent editions and prefixing the title-page under which it now appears, he would have done justice to himself and to me. The American publishers had the whole work already in type; but having satisfied themselves of the correctness of the above statement by a comparison of the two editions, they proposed an honourable adjustment with the original publishers, and by a liberal compensation secured their right to the work.

The English editor has, with great diligence and fidelity, incorporated every modification of the editions subsequent to the eleventh, even to the most minute suggestion. Some defects of taste will be observed in the portions which he has translated. One page (the 92d) I have found it necessary to retranslate, and have corrected the phraseology in some others, where it could conveniently be done in the plates. After a very careful revision of the whole, I have noted at the end of the volume every instance in which the meaning of the original appears to be in any degree obscured. Most of the notes which now bear the signature Tr., and passages inserted in brackets, add nothing to the value of the book; but will do no injury, as they are carefully distinguished from the original matter. The note ‡ to §112 should have been expunged; but the omission there noticed will not be mistaken for an oversight of preceding grammarians.

The Chrestomathy and notes prepared by Dr. Davies, being in type when the above mentioned arrangement was made, are retained by desire of the publishers, and will increase the amount of reading matter in Hebrew. His notes I have not examined, farther than to ascertain that his method is not such as, when a teacher of Hebrew, I found best adapted to intelligent students. Some, however, may find them useful, especially those who study the language without a teacher.

The superintendence of this edition was confided to Mr. William W. Turner, Hebrew Instructor in Union Theological Seminary, whose accuracy, and experience in the publication of similar works, are a

sufficient guaranty for the proper execution of the trust. It is but just to him to add, that he was responsible only for a correct reprint of the English copy. In beauty and correctness of typographical execution, this work surpasses any Hebrew grammar that has been published in this country, and is highly creditable to the press from which it is issued.

I would here express my acknowledgments to the publishers for their honourable treatment of my claims; and the hope that this, with the facilities here furnished for the elementary study of the Hebrew language, may commend their edition of the work to the favourable notice of teachers.

T. J. CONANT.

MADISON UNIVERSITY, }
HAMILTON, N. Y. }

October, 1846



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INTRODUCTION.

SECT. 1.

OF THE SHEMITISH LANGUAGES IN GENERAL.

1. THE Hebrew tongue is only one of the members of a large family of languages in Western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia, i. e. in the countries from the Mediterranean to the Tigris, and from the Armenian mountains to the south coast of Arabia. But this family spread itself in early antiquity from Arabia over Æthiopia, and by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the whole Carthaginian coast.*

There is no name, sanctioned by long usage, for the nations and languages united in this family. The name *Shemites*, *Shemitish languages* (suggested by Gen. x. 21, &c., where most of the nations using these tongues are derived from Shem) is, however, generally received at present, and may well be retained in the absence of a better.†

2. This Shemitish class of languages consists of three principal divisions: a) The *Arabic*, which has its seat in the south of the territory of the Shemites. To this belongs the *Æthiopic* as a branch of the southern Arabic (Hinyaritic). b) The *Ara-*

* Even in Numidia the Phœnician language has been found in inscriptions on monuments and coins (see Gesenius's *Palæographische Studien*, s. 67 ff. and *Monumenta Phœnicia*, p. 182. &c.); but we may question whether it ever obtained much currency among the Numidian population.

† From Shem were derived (Gen. x. 21, &c.) the Aramæan and Arabian races as well as the Hebrew, but not the Æthiopians and Canaanites (Phœnicians), who are derived from Ham (vs. 6, 15, &c.): on the contrary, among the Shemites are put (v. 22) also the Elamites and Assyrians, whose language was not of the class now called Shemitish.

mæan in the north and north-east. It is called *Syriac*, in the form in which it appears in the Christian Aramæan literature, but *Chaldee*, as it exists in the Aramæan writings of Jews. To these writings belong some later portions of the Old Testament, viz. Ezra iv. 8—vi. 18, and vii. 12—26; Dan. ii. 4—vii. 28.* To the Chaldee is closely allied the *Samaritan*, both exhibiting a frequent admixture of Hebrew forms. The Aramæan of the *Natsoræans* (John's disciples, Sabiit) is a very degenerate dialect, but the vernacular Syriac of the present day is still more corrupt.† c) The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) stands in close connexion.

The above languages stand to each other in much the same relation, as those of the Germanic family (Gothic, ancient Northern, Danish, Swedish; High and Low German in more ancient and more modern forms), or as those of the Slavic (Lithuanian, Lettish; ancient Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as the Phœnician; or they exist only in a degenerate form, as the Aramæan among the Syrian Christians in Mesopotamia and Kûrdistan, the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the Jews (although these in their writings especially study the reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia proper, but also spread itself on all sides into the districts of other tongues.

The Shemitish family of languages was bordered on the east and north by another still more widely extended, which spread itself, under most diverse forms, from India to the west of Europe, and which is called the *Indo-Germanic*, as embracing the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, and Gothic, together with the other German languages. With the ancient Egyptian, from which the Coptic is derived, the Shemitish came many ways into contact in very early times. Both have accordingly much in common, but the relation between them is not yet accurately defined.‡ The Chinese, the Japanese, the Tartar, and other languages have a fundamentally different character.

* The most ancient passage, where Aramæan words as such occur, is *Gen.* xxxi. 47. Comp. also the Aramæan verse in *Jer.* x. 11.

† So called from שַׁרְשָׁרָא as being *ḥannīṣal*: see *Neander's Kirchengeschichte*, B. I., S. 646.—Tr.

‡ See *Rüdiger* in der *Zeitschrift für die Kunde des Morgenlandes*, B. II., S. 77 ff.

§ See *Gesenius* in d. *Allg. Lit. Zeitung*, 1839, No. 77 ff., 1841, No. 40. *Th.*

3. The *grammatical structure* of the Shemitish languages has many peculiarities, which, taken together, constitute its special character, although many of them are found by themselves in other tongues. These peculiarities are: *a*) Among the consonants, which always form the body of these languages, are many gutturals of several grades; the vowels, having their origin in the three primary sounds (*a, i, u*), subserve more subordinate distinctions; *b*) most of the radical words consist of three consonants; *c*) the verb has only two tenses, but great regularity and analogy prevail in the formation of verbals; *d*) the noun has only two genders and a more simple indication of case; *e*) in the pronoun all oblique cases are indicated by appended forms (*suffixa*); *f*) scarcely any compounds appear in verbs or nouns (except proper names); *g*) in the syntax is found a simple combination of sentences, without much artificial subordination of members.

4. Also in respect to the *lexicon*, the Shemitish tongues vary essentially from the Indo-Germanic; yet they appear to have more in common here than in the grammar. A great number of stems and roots* resemble in sound those of the Indo-Germanic class. But if we exclude the expressions obviously borrowed (see below), we shall reduce the actual similarity, partly to words which imitate sounds (*onomatopoeica*), and partly to those in which the same or similar sense follows from the nature of the same sound, according to a universal law of human speech. Neither of which can establish a *historic* (gentilic) affinity, which cannot be proved without agreement also in grammatical structure.†

Benfey über das Verhältniss der ägypt. Sprache zum semit. Sprachstamme, Leipzig, 1844, 8vo.

* For the use of the terms, *stems* and *roots*, see § 30, Remarks 1 and 2.—Tr.

† Gesenius has attempted, in the later editions of his *Lexicon*, and in his *Thesaurus Linguae Hebraeae*, to exhibit the points of contact between the Shemitish and the Indo-Germanic languages, and others have carried this comparison farther, or taken it up in their own fashion. A remote connexion between these languages cannot be denied, and therefore a comparative investigation of them is of value for lexicography; but one needs great caution and a comprehensive knowledge of the relations of sounds in both families, in order to avoid error and deception in comparing them. In the present state of the investigation, there is almost as much merit in rejecting that which does not bear all the marks of affi-

Onomatopoeitic roots, that are found also in Sanskrit, Greek, Latin, and German, are, e. g. לָקַס, לָחַץ, *λείγω*, *lingo*, Sanskrit, *lih*, Germ. *lecken* [our *lick*, Welsh* *llio*]; לָגַל (kindred roots לָגַל, לָגַל) *κίλλω*, *κέλλω*, *κυλλίω*, *volvo* [Welsh *olwyn*], Germ. *quellen* and *wallen*, Eng. *to well*; חָרַר, חָרַט, חָרַד, *χαράττω* [Welsh *carthu*, *craith*], Persian *khariden*, Ital. *grattare*, French *gratter*, Eng. *grate*, *scratch*, Germ. *kratzen*; פָּרַק, *frango*, Germ. *brechen* [our *break*, Welsh *brech*, *briw*], &c. An example somewhat different is *am*, *ham* (*sam*), *gam*, *kam*, in the sense of *together*. Hence in Heb. אָמַם (kindred word אָמַם *people*, prop. *an assembling*), יָמַם *together with*, יָמַם (whence יָמַם *also*), Arab. جَمَعَ *collect*; Persian *hem*, *hemeh*, *at once*; Sansk. *ama*, *with*, Greek ἄμα (*ἄμφω*), ὁμός, ὁμοῦ (*ὁμιλος*, *ὁμαδος*), and harder κοινός, Lat. *cum*, *cumulus*, *cunctus* [Welsh *cym*=Lat. *comi*], with the corresponding sibilant Sansk. *sam*, Greek σύν, ξύν, συνός=*κοινός*, Goth. *sama*, Germ. *sammt*, *sammeln*. [Yet Rüdiger thinks, contrary to Gesenius, that much in this list is of very doubtful affinity.]

Essentially different from this more internal relationship between the languages, is the adoption of words by one out of another (borrowed words). Thus,—

a) When Indian, Egyptian, and Persian objects are called in Hebrew by their native names; e. g. יְאֵר (Egyptian *yero*) *river*, the Nile; אַחִי (Egypt. *achi*) *Nile-grass*; פֶּרֶדֶס=*παράδεισος*, Persian *pleasure-garden*, park; דָּרִיכָן, *daric*, Persian gold coin. Several such words are found also in the Greek, as קֹהָ (Sansk. *kapi*) *ape*, *κῆπος*, *κῆβος*; פֶּרֶס (Sansk. *karpasa*) *cotton*, *κάρπασος*, *carbasus*; תְּכֵימִים, from Ind. *togēi* (Sansk. *sikhi*), *peacocks*.

b) When Shemitish words for the products of Asia have passed over to the Greeks along with the things; e. g. בִּיץ, *βύσσος*, *byssus*; לְבָנָה, *λιβαντός*, *incense*; קָנֶה, *κάνη*, *κάννα*, *canna*, *reed*; צִמְוִן, *κύμινον*, *cuminum*, *cumin*.

5. The Shemitish writing had from the beginning this striking imperfection, that only the consonants (with which the signification of the word always connects itself) were given in the line as real letters. Of the vowels only the longer ones, and

nity, as in discovering what may at first appear to agree. And it is already an established result, that these two families of languages do not stand in a sisterly or any close relationship to each other, and that the characteristic structure of both must be dissected before we can find the original parts which they possess in common. This comparative analysis, however, belongs to the Lexicon rather than to the Grammar.

* That the Celtic dialects (not unlike the Shemitish in their relation to each other, namely, Welsh, Cornish, Armorican or dialect of Brittany; Gaelic, Erse; Manks) belong to the Indo Germanic family admits of abundant proof; see *Prichard's Eastern Origin of the Celtic Nations*, and *Pictet de l'Affinité des Langues Celtiques avec le Sanscrit*.—Tr.

even these not always, were represented by certain consonants (§ 7). It was not till a later period that all the vowels were indicated by means of small signs (§ 8) attached to the letters (points or strokes above and below the line), but which were wholly omitted for more practised readers. These languages are written always from right to left. The Æthiopic is the only exception; but its deviation from the Shemitish usage is probably an innovation by the first missionaries who introduced Christianity into that country, for its earlier mode of writing was, like the kindred southern Arabic (Himyaritic), also from right to left.* However dissimilar the Shemitish written characters may now appear, they have undoubtedly all come, by various modifications, from one and the same original alphabet, of which the truest copy now extant is the Phœnician, from which also the ancient Greek, and through it all other European, characters were derived.

For a view of the Phœnician alphabet and of the oriental and occidental characters immediately derived therefrom, see Gesenii *Monumenta Phœnicia*, Tabb. 1—5, comp. p. 15, &c., and his article *Paläographie* in Ersch und Gruber's *Encyclopädie*, with its proper illustration in Taf. 1.

6. In regard to the relative age of these languages, the oldest written works (§ 2) are found in Hebrew; the Aramæan begins about the time of Cyrus (in the book of Ezra); the Arabic not till the earliest centuries after Christ (Himyaritic inscriptions); the Æthiopic version of the Bible in the fourth century; and the northern Arabic literature since the sixth century. But the progress of a language in the mouth of a people depends on causes quite distinct from the expansion of a literature; and often the structure of a language is materially altered, before it possesses a literature, by early contact with foreign tongues. So in the Shemitish department, the Aramæan dialects exhibit the earliest and greatest decay, and next to them the Hebrew-Canaanitish; the Arabic was the longest to maintain the natural fulness of its form, being preserved quiet and undisturbed among the secluded tribes of the desert, until the Mahomedan revolutions, when it suffered considerable decay. It was not till this much later period that the Arabic reached nearly the same point at which

* See Rödiger in d. Zeitschrift f. d. Kunde des Morgenlandes, Bd. II. S. 332, &c., and his Notes to Wellsted's *Reisen in Arabien* (Halle, 184-), II., 376, &c.

we find the Hebrew even as early as the times of the Old Testament.

This accounts for the facts (which some, without reason, have considered surprising) that the ancient Hebrew in its grammatical structure agrees more with the modern Arabic than with the ancient, and that the latter, although it becomes historically known at a later period than the other Shemitish languages, yet takes, in many respects, a place among them similar to that which the Sanskrit occupies among the Indo-Germanic. The Lithuanian, as compared with the other tongues properly called Slavic, shows how a language may preserve its fuller structure even in the midst of decaying sister tongues. So the Doric held fast with greater tenacity older sounds and forms; and so the Friesic and Icelandic among the German and Northern languages. But even the most steadfast and enduring structure in a language often deteriorates in single forms and inflexions, while, on the other hand, we find here and there, in the midst of universal decay, traces of the original and the ancient. Such is the case with the Shemitish languages. Even the Arabic has its chasms and its later growth; yet in general it is entitled to the precedence, particularly in its vowel system.

To establish and work out these principles belongs to a comparative grammar of the Shemitish languages. But it follows from what has been advanced—1) that the Hebrew language, as it appears in the ancient sacred literature of the Jews, has suffered more considerably in its structure than the Arabic, which appears later in our historical horizon; 2) that yet we cannot concede to the Arabic the priority in all respects; 3) that finally, it is a mistake to suppose, as some do, that the Aramæan, on account of its simplicity (occasioned by derangement of structure and curtailment of forms), exhibits in the most original form the speech of the Shemites.

On the character, literature, grammars, and lexicons of these languages, see Gesenius's Preface to *Heb. Handwörterbuch*, from 2d to 4th edition. [Translated in the *American Biblical Repository*, vol. iii.]

SECT. 2.

HISTORY OF THE HEBREW AS A LIVING LANGUAGE.

See Gesenius's *Geschichte der hebräischen Sprache und Schrift*. Leipzig, 1815. §§ 5—18.

1. This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name, Hebrew language (לְשׁוֹן עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί), does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called, Is. xix. 18 (poet.) *language of Canaan*

from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), and Neh. xiii. 24, persons are said to speak יהודית *Judaicê*, in the Jews' language, in accordance with the later usage which arose after the removal of the ten tribes, when the name *Jew* was extended to the whole nation (Jer., Neh., Esth.).

Of the names *Hebrews* (עִבְרִיִּים, Ἑβραῖοι, *Hebræi*) and *Israelites* (בְּנֵי יִשְׂרָאֵל), the latter is a patronymic, and was applied by the people to themselves; the former was the name by which they were known among foreigners, on which account it is scarcely used in the Old Testament, except when they are distinguished from another people (Gen. xl. 15; xliii. 32), or when persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12; comp. the Lex. under עִבְרִי). The Greeks and Romans, as *Pausanias*, *Josephus*, *Tacitus*, use only the name Hebrews. It is properly an appellative, meaning *what is beyond, people from the country on the other side*, and it is formed by the addition of the derivative syllable ׀— (§ 85, No. 5) from עֵבֶר *a land on the other side*, applied especially to a country beyond the Euphrates. This appellation was probably given to the tribes who, under Abraham, migrated from regions east of the Euphrates into the land of Canaan. See Gen. xiv. 13. The Hebrew genealogists explain it, as a patronymic, by *sons of Eber*. Gen. x. 21. Num. xxiv. 24.

In the writings of the New Testament, the term *Hebrew* (Ἑβραῖοι, John v. 2; xix. 13, 17, 20; Ἑβραῖς διῦλεκτος, Acts xxi. 40; xxii. 2; xxvi. 14) was also applied to what was then the vernacular language of Palestine (see No. 5 of this section), in distinction from the Greek. Josephus, who died about 95 A. D., understands by it the ancient Hebrew as well as the vernacular of his time.

The name *lingua sancta* was first given to the ancient Hebrew in the Chaldee versions of the Old Testament, because it was the language of the sacred books, in distinction from the Chaldee, the popular language, which was called *lingua profana*.

2. In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its origin and formation. So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician* race, by whom Pa-

* פִּנְעִי, פִּנְעִי is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called כְּנַעֲנִי on their own coins. Also the people of Carthage gave themselves the same name.

lestine was inhabited before the immigration of Abraham's posterity, became the adopted language of his descendants, was with them transferred to Egypt and brought back to Canaan.

That the Canaanitish tribes in Palestine spoke the language now called Hebrew, is proved by the names of persons and places; e. g. מְלִכ־צֶדֶק *king of righteousness*; קִרְיַת סָפֵר *book-town*.

No less do the remaining fragments of the Phœnician and Punic language agree with the Hebrew. These are found, partly, in their own peculiar character (§ 1, 5) in inscriptions (about 70 in number) and on coins (see copies in Gesenii *Monumenta Phœnicia*, T. III. tabb. 6—48, and the explanations on pp. 90—328), and partly in ancient Greek and Latin authors, as, for instance, in Plauti *Pœnulus*, 5, 1, 2, where an entire piece is preserved. From the former source we ascertain the native orthography, and from the latter the pronunciation; so that from both together we get a distinct notion of this language, and of its relation to the Hebrew.

The most important deviations in the *orthography* and *inflection* of words are: 1) an almost constant omission of the vowel-letters (§ 7, 2); e. g. בַּח for בֵּיחַ *house*; קַל for קוֹל *voice*; 2) the feminine ending in ת (ath) even in the absolute state (§ 79, 2); 3) the article expressed as often by א as by ה (§ 35). More striking are the deviations in pronunciation, especially in Punic, where the י is generally sounded as *û*; e. g. שֹׁפֵט, *sûfet* (judge); שָׁלוֹם, *salûs* (three); רֶשׁ, *rûs* = ראש (head); and where we find *y* often in place of short *i* and *e*; e. g. הֵנִי, *hennyneu* (ecce eum); אֵת, *yth*; and *o* for *e*; e. g. מֹעַר, *Mocar* (comp. מִצְבָּה LXX. Μοῦνα). See a collection of the grammatical peculiarities in *Mon. Phœnicia*, p. 430, &c.

3. The remains of this language, which are extant in the Old Testament, enable us to distinguish but *two periods* in its history. The first, which may be called its *golden age*, extends to the close of the Babylonish exile; at which epoch the second, or *silver age*, commences.

The former embraces the larger portion of the books of the Old Testament; viz., of prose writings (historical), the Pentateuch, Judges, Ruth, Samuel, Kings; of poetical writings, the Psalms (with the exception of a few later ones), the Proverbs of Solomon, Canticles, Job; of the earlier prophets, in the following chronological order:—Joel, Amos, Hosea, Isaiah, Micah, Nahum, Zephaniah, Habakkuk, Obadiah, Jeremiah, Ezekiel. The writings of the last two, who lived and taught just before the commencement and during the first years of the captivity, as well as the latter part of the book of Isaiah (chapters 40—66, together

with some of the earlier chapters*), stand on the borders of both the golden and the silver age.

The point of time at which we should date the commencement of this period, and of Hebrew literature in general, is certainly as early as Moses, even if the Pentateuch did not proceed from him in its present form. For the history of the language, and for our present object, it is sufficient to remark, that the Pentateuch certainly contains some peculiarities of language which have the appearance of *archaisms*. When these books were composed, the words הוּא *he* (§ 32, Rem. 6), and נַעַר *young man*, were still of the *common gender*, and used also for *she*, and *young woman* (like ὁ παῖς and ἡ παῖς). Some harsh forms of words, e. g. עֵצָא, חֶסֶדָא, which are common in these books, are exchanged in others for the softer ones, עֵצָא, חֶסֶדָא.

On the other hand, in Jeremiah and Ezekiel are found decided traces of the Aramæan colouring which distinguishes the language of the second or silver age. See No. 5.

4. Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style, as will materially aid us in tracing the history of the language during this period. In respect to several of them, moreover, especially the anonymous historical books, the date of composition cannot be definitively settled. But the language of *poetry* is everywhere distinguished from prose, not only by a *rhythm* consisting in measured parallel members, but also by peculiar *words*, *forms*, and *significations* of words, and *constructions* in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the common forms of expression, and are, probably, to be historically regarded partly as *archaisms*, which were retained in poetry, and partly as *enrichments*, which the poets who knew Aramæan transferred into the Hebrew.† The prophets, moreover, in respect to language and rhythm, are to be

* For an able defence of the genuineness of the latter part of Isaiah, see Hengstenberg's *Christology of the Old Test.*, vol. i, p. 398 foll., of Keith's translation, or in *American Bib. Repository*, vol. i, p. 700, &c.; also Hävernicks *Einleitung ins Alte Testament*, §§ 217—220. That of the Pentateuch has also been successfully vindicated by many distinguished critics. See a valuable article on the subject in the *American Bibliotheca Sacra*, vol. ii, No. 6.—Tr.

† That in Isaiah's time (2d half of the 8th century before Christ) the more educated Hebrews, at least the officers of state, understood Aramæan is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxxvi. 11.

regarded generally as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

On the rhythm of Hebrew poetry, see especially *De Wette's Commentar über die Psalmen*, Einleitung, § 7,* (4th edition, Heidelberg, 1836). [The subject is briefly treated in the Reading Book at the end of this Grammar. See also Ewald's *Poet. Bücher des A. Bundes*, Th. I., and Nordheimer's *Heb. Grammar*, §§ 1120—1130.]

Of *poetical words*, for which others are used in prose, the following are examples, viz. שָׁאוֹן = אָדָם *man*; אֶרֶץ = דֶּרֶךְ *path*; בּוֹא = אָתָּה *to come*; מֶלֶךְ = דָּבָר *word*.

Under *poetical significations* of words may be ranked the use of certain poetical *epithets* for substantives; e. g. אֱלֹהִים *strong one*, for *God*; אֶבֶר, do. for *bullock, horse*; לְבָנָה *alba*, for *luna*; יְחִידָה *unicus*, *that which is dearest*, for *life*.

Examples of poetical *forms* are, the longer or plural forms of prepositions of place (§ 101); e. g. אֵל = אֵלַי, אֵלָּה, אֵלָּהּ; the letters וּ, י, appended to the noun (§ 88); the suffixes מוֹ, מִי, מִיָּמוֹ, for מִי, מִיָּמָה, מִיָּמָיִם (§ 32); the plural ending יָם for יָמִים (§ 86, 1). Among the peculiarities of Syntax, are, the far less frequent use of the article, of the relative, and of the sign of the accusative אֶת; the use of the *construct state* even before prepositions, and of the *apocopated future* in the signification of the common future (§ 48, 4); and in general a forcible brevity of expression.

5. The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia; and after their return it became the popular language, exerting a constantly increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from the mouth of the people. Yet the Hebrew continued to be known and written by learned Jews.

The relation of the two languages, as they existed together during this period, may be well illustrated by that of the High and Low German in Lower Saxony, or still better by that of the High German and the popular dialects in Southern Germany and Switzerland; for in these cases the

* Translated in the Biblical Repository, No. IX.—Ta.

popular dialect exerts more or less influence on the High German, both oral and written, of cultivated society. It is a false impression, derived from a misinterpretation of Neh. viii. 8, that the Jews, during their exile, had wholly forgotten their ancient language, and were obliged to learn its meaning from the priests and scribes.

The writings of the Old Testament which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following, viz.,—1 and 2 Chronicles, Ezra, Nehemiah, Esther; the prophetic books of Jonah,* Haggai, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age; e. g. several of the later Psalms (cxx. &c., cxxxvii., cxxxix.).

To this later form of the language, as affected by the influence of the Chaldee, belong,

Words, for which others are used by the earlier writers; e. g. זמן *time* = לקח *to take* = סוף *end* = שָׁלַט *to rule* = מָלַךְ.

Significations of words; e. g. אָמַר *(to say) to command*; עָנָה *(to answer) to commence speaking*.

Peculiarities of grammar; e. g. the frequent *scriptio plena* of ו and ך, as הָיָה (elsewhere הָיָה), and even קוֹדֶשׁ for קֹדֶשׁ, רֹב for רַב; the interchange of ה־ and א־ final; the very frequent use of substantives in ון, ין, ו, &c.

We are not to regard as Chaldaisms all the peculiarities of these later writers. Some of them are not found in Chaldee, and seem to have belonged to the Hebrew popular dialect, especially in northern Palestine, where, perhaps, Judges and Canticles [and Jonah] were composed; and hence we may account for the use in these more ancient books of שָׁ for שָׁשׁ (§ 36), which obtained also in Phœnician.

The few solitary Chaldaisms which occur in the writings of the golden age, may be accounted for by the fact, that these books passed through the hands of copyists whose language was the Chaldee.

Remark 1. Of peculiarities of dialect, only a few slight traces are found. Thus from Judges xii. 6, it appears that the Ephraimites always pronounced ש as ש or ס; and in Neh. xiii. 23, 24, the dialect of Ashdod (of the Philistines) is mentioned.

2. It is not to be supposed that the remnants which we possess of Hebrew literature contain all the treasures of the ancient language, which must have been more copious and richer than now appears in the canonical

* See a defence of the earlier date and the genuineness of Jonah in Hävernick's *Einleitung ins A. Test.*, §§ 242—247.—Tr.

books of the Old Testament, which are only a part of the national literature of the ancient Hebrews.

SECT. 3.

WORKS ON THE GRAMMAR OF THE HEBREW LANGUAGE.

(*Gesenius's* Gesch. der hebr. Sprache, §§ 19—39.)

After the extinction of the Hebrew as a spoken language, and the nearly contemporaneous collection of the books of the Old Testament, the Jews applied themselves to the preparation of translations of this their sacred codex, and to the criticism and interpretation of its text. The oldest version is that into Greek by the so-called Seventy interpreters (LXX). It was executed by several translators, and at different periods of time. The work was begun with the translation of the Pentateuch, under Ptolemy Philadelphus, at Alexandria. It was designed to meet the wants of Jews residing in Alexandria and other Grecian cities, and was made, in part, from knowledge of the Hebrew whilst it was yet a living language. At a later period, the Chaldee translations or Targums (תרגומין, i. e. *translations*) were made in Palestine and Babylonia. The *interpretations*, drawn in part from alleged traditions, relate almost exclusively to civil and ritual laws, and to doctrinal theology. These, as well as the equally unscientific observations on various readings, are preserved in the *Talmud*, of which the first part (*Mishna*) was composed in the third century of the Christian era, the second part (*Gemara*) not till the sixth. The *Mishna* forms the commencement of the modern Hebrew literature, but the language of the *Gemara* has more a Chaldee colouring.

2. To the period of time between the conclusion of the *Talmud*, and the age of the first writers on the grammar of the language, belongs, chiefly, the application of vowel-signs to the text (§ 7, 3). Of the same period is the collection of critical observations called the *Masora* (מסורה, *traditio*), by which the still received text of the Old Testament was settled, and from which it bears the name' of the *Masoretic* text.

The various readings of the Q^{ri} are the most important portion of the *Masora* (§ 17). We must not confound the composition of the *Masora* with the furnishing of the sacred text with the points. The latter is a work of earlier date and much more ability than the former.

3. The first attempts to illustrate the grammar of the language were made, after the example of the Arabian scholars, in the ninth century. What was done by *Saadia* (ob. 942) in this department is wholly lost. But there are still extant, in manuscript, the works of *R. Judah Chayug* (called also *Abu Zakaria Yahya*, about the year 1040) and *R. Jona* (*Abulwalid Merwân ben Gannach*, about 1050), composed in the Arabic language. Aided by these labours, *Abraham ben Ezra* (about 1150) and *R. David Kimchi* (1190—1200) acquired among Jewish scholars a classical reputation as the grammarians of the language. From these earliest writers on the subject are derived many of the methods of classification and of the technical terms which are still in part employed; e. g. the use of the forms and letters of the verb פָּעַל (formerly employed as a paradigm) in designating the conjugations, and the different classes of irregular verbs; the *voces memoriales*, as בִּנְדָּפֶת, &c.*

4. The father of Hebrew philology, among Christians, was the celebrated *Reuchlin* (ob. 1522), to whom Greek literature also is so much indebted. He, however, as well as the grammarians down to *Joh. Buxtorf* (ob. 1629), adhered closely to Jewish tradition. After the middle of the seventeenth century the field of view gradually widened; and the study of the kindred languages, through the labours, especially, of *Alb. Schultens* (ob. 1750) and *N. W. Schröder* (ob. 1798), led to important results in the science of Hebrew grammar.

To estimate correctly those works which have since appeared, and which are of permanent, scientific value, it is necessary to understand what is required of one who attempts to exhibit the grammar of an ancient language. This is, in general, 1) a correct observation and a systematic arrangement of all the phenomena of the language; 2) the explanation of these phenomena, partly by comparing them with one another and with analogous appearances in the kindred languages, partly from the general analogy and philosophy of language. The first may be called

* On the origin and earliest history of Hebrew lexicography, see the preface of *Gesenius* to the 4th edition of his *Heb. Handwörterbuch*. On the first grammarians, see also *Sam. David Luzzatto's* *Prolegomeni ad una gramm. ragionata della lingua ebraica* (Padova, 1836), p. 26 foll.

the *historical*, and the second the *philosophical* element in grammar.

[The most valuable grammatical works are:—

Gesenius's *Lehrgebäude der hebr. Sprache.* Leipzig. 1817.

Lee's *Lectures on Hebrew Grammar.* Lond. 1827. Latest edit. 1844.

Ewald's *Ausführliches Lehrbuch der heb. Sprache.* Leipzig. 1844.

Nordheimer's *Critical Grammar of the Hebrew Language.* 2 vols. New-York. 1841. The best extant.

Hupfeld's *Ausführliche hebr. Grammatik.* Cassel. 1841. 1 Thl. 1 Abschnitt. Not yet finished.]

SECT. 4.

DIVISION AND ARRANGEMENT OF GRAMMAR.

The division and arrangement of Hebrew grammar are suggested by the three elementary parts of every language; viz.

- 1) *sounds* expressed by *letters*, and their union into *syllables*;
- 2) *words*; and 3) *sentences*.

The first part (which treats of the elements) contains, therefore, instruction respecting the *sounds*, and the representation of them by letters. It teaches the art of expressing the written signs by the sounds which they represent (orthoepy), and of writing words agreeably to established usage (orthography). It treats, moreover, of sounds as connected into syllables and words, and exhibits the laws according to which this connexion takes place.

In the second part (which treats of grammatical forms and inflexions) *words* are regarded as formed into *parts of speech*. It treats, 1) of the *formation of words*, or the rise of the several parts of speech from the roots, or from one another; 2) of *inflexions*, i. e. of the various forms which words assume, according to their relation to other words, and to the sentence.

The third part (syntax) shows, 1) how the various inflexions of the language serve to modify the original meaning of words, and how other modifications, for which the language furnishes no forms, are expressed by periphrasis; 2) assigns the laws by which the parts of speech are united into sentences (syntax in the stricter sense).

PART FIRST.

OF THE ELEMENTS.

CHAPTER I.

OF READING AND ORTHOGRAPHY.

SECT. 5.

OF THE CONSONANTS, THEIR FORMS AND NAMES.

1. THE Hebrew Alphabet consists of twenty-two consonants, some of which have also the power of vowels (§ 7, 2).

HEBREW ALPHABET.*

Form.	Represent- ed by	Hebrew name.	Sounded as	Signification of the names.	Numerical value.
Final. א	א or ' <i>ʾ</i>	אַלֶּפֶּה	<i>Ā'-lēph</i>	Ox	1
ב	b, bh	בֵּית	<i>Bēth</i>	House	2
ג	g, gh	גֵּמֶל	<i>Gī'-mēl</i>	Camel	3
ד	d, dh	דָּלֶת	<i>Dā'-lēth</i>	Door	4
ה	h	הָא	<i>Hē</i>	Window	5
ו	v	וָו	<i>Vāv</i>	Hook	6
ז	z	זָיִן	<i>Zā'-yīn</i>	Weapon	7
ח	ch	חֵית	<i>Chēth</i>	Fence	8
ט	t	טֵית	<i>Tēth</i>	Snake	9
י	y	יָד	<i>Yōdh</i>	Hand	10
ך	k, kh	כָּף	<i>Kāph</i>	The hand bent	20
ל	l	לָמֶד	<i>Lā'-mēdh</i>	Ox-goad	30
מ	m	מֶם	<i>Mēm</i>	Water	40
נ	n	נֹון	<i>Nūn</i>	Fish	50
ס	s	סָמֶךְ	<i>Sā'-mēkh</i>	Prop	60
ע	ʿ or " <i>ʿ</i>	עֵיִן	<i>Ā'-yīn</i>	Eye	70
פ	p, ph	פֶּא	<i>Pē</i>	Mouth	80
צ	ts	צָדִי	<i>Tsā-dhē'</i>	Fish-hook	90
ק	q	קֹפֶה	<i>Qōph</i>	Back of the head	100
ר	r	רֶשֶׁשׁ	<i>Rēsh</i>	Head	200
ש	sh, s	שִׁין	<i>Shīn</i>	Tooth	300
ת	t, th	תָּו	<i>Tāv</i>	Cross	400

* For the sounds of the consonants and vowels in this table, see § 6 and note on § 8.—Tr.

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Macca-bæan princes is found another character, which, at an earlier period, was probably in general use, and which bears a strong resemblance to the Samaritan and Phœnician letters (§ 1, 5). The square letter may also be traced back to the Phœnician; but it has most agreement with certain Aramæan inscriptions found in Egypt and at Palmyra.*

3. The five characters which have a different form at the end of a word (*final letters*), ך, ם, ן, ב, ג,† terminate (with the exception of ב,) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatabiles*) are at times dilated. These are in our printed books the five following—

ם, ן, ב, ג, ד, (אחלהם).

1. The *figures* of the letters were originally hasty and rude representations of visible objects, the names of which began with the sounds of the several characters; e. g. ך, א, the rude figure of a camel's neck, denotes properly *a camel* (אָמֶל=אָמֶל), but as a letter only the initial א; ם prop. *eye*, עין, stands only for ע, the initial letter of this word. In the Phœnician alphabet, the similarity of the *figures* to the object signified by the *names* may still be seen for the most part, and even in the square character it appears yet in some letters; e. g. א, ב, ג, ד, ה.

The most probable signification of each name is given in the alphabet. [For further information see the initial articles under the several letters in Gesenius's Hebrew Lexicon.]

However certain it is, on the one hand, that the Shemites were the first to adopt this alphabet, yet it is highly probable, on the other, that the Egyptian writing (the so-called phonetic hieroglyphics) suggested the principle though not the figures; for these hieroglyphic characters, likewise, indicate not the pictured object itself (as in the kyriologic hierogly-

* See the alphabets of these various forms in Gesenii *Monumenta Phœnicia*, abb. 1—5.

† These letters are supplied with vowels and pronounced together, thus אָבְרָהָם. Such *voces memoriales* were invented by the early Hebrew Grammarians to assist in remembering certain classes of letters.

phics), but the initial sound in its name; e. g. the hand, *tol*, indicates the letter *t*; the lion, *laboi*, the letter *l*.*

2. The *order* of the letters (the antiquity of which is clearly proved by the alphabetical poetic compositions in Ps. xxv., xxxiv., xxxvii., cxix. Lam. i.—iv.) certainly depended originally on a grammatical consideration of the sounds, as we may see from the occurrence in succession of the three softest labial, palatal, and dental sounds, viz. ב, ג, ד, also of the three liquids, ה, ו, ז, and other similar arrangements (see *Lepsius's sprachvergleichende Abhandlungen*, Berlin, 1836, No. 1); but yet other considerations and influences must also have had some effect upon it, for it is certainly not a mere accident, that two letters representing a *hand* (*Yodh* and *Kaph*), also two exhibiting the *head* (*Qoph* and *Resh*), are put together, as is done also with several characters denoting objects which are connected (*Mem* and *Nun*, *Ain* and *Pe*).

Both the names and the order of the letters (with a trifling alteration) passed over from the Phœnician into the Greek, in which the letters, from *Alpha* to *Tau*, correspond to the ancient alphabet.

3. The letters are used also for *signs of number*, as the Hebrews had no special arithmetical characters or ciphers. This numeral use [given in the table of the alphabet] did not, however, take place in the O. T. text, but is found first on coins of the Maccabees (middle of 2d cent. B. C.). It is now employed in the editions of the Bible for counting the chapters and verses. As in the numeral system of the Greeks, the units are denoted by the letters from א to ט, the tens by י—יז, 100—400 by ק—ת. The hundreds, from 500—900, are sometimes denoted by the five final letters, thus, ך 500, ם 600, ן 700, ב 800, ג 900; and sometimes by ה = 400, with the addition of the remaining hundreds, as קה 500. In combining different numbers the greater is put first, as יא 11, קכא 121. Fifteen is marked by טו = 9 + 6, and not by יה, because with these the name of God [יהוה] commences. The thousands are denoted by the units with two dots above, as א̇̇ 1000.

4. *Abbreviations* of words are not found in the text of the O. T. On coins, however, they occur, and they are in common use by the later Jews. The sign of abbreviation is an oblique stroke, as רִשׁ' for רִשְׁרָאֵל, פ' for פִּלְגִּי *ali-quis*, גִּימְר' for גִּימְר' *et completio = et cætera* [&c.], רִי or רִי' for רִיחֶה.

SECT. 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical pecu-

* See the works of *Young*, *Champollion*, and others on the Hieroglyphics. *Lepsius* exhibits the chief results in his *Lettre à Mr. Rosellini sur l'alphabet hiéroglyphique*. Rom. 1837. 8vo. Comp. *Gesenius* in der *Allgem. Litt. Zeitung*, 1839. No. 77—81. *Hitzig*, *die Erfindung des Alphabets*. Zürich, 1840, fol. *J. Ols-hausen* über den Ursprung des Alphabets. Kiel, 1841. 8vo.

liarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syriac, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Reuchlin) follow, more properly prefer the Arabic pronunciation.

The manner in which the Seventy have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language; e. g. א, א, in which cases they had to make what shifts they could.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connexion those which bear any resemblance in sound to each other.

1. Among the *gutturals*, א is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to ה, but softer. Even before a vowel, it is almost lost upon the ear (אֶמֶץ, *ἀμαρ*) like the *h* in the French *habit, homme* [or Eng. *hour*]. After a vowel it is often not heard at all, except in connexion with the preceding vowel sound, with which it combines its own (אֶמֶץ *mātsā*, § 23, 2).

ה before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like א unite its sound with that of the preceding vowel (הָלָה *gālā*), or it may retain its character as a guttural (הָלָה *gā-bhāh*), which is regularly the case at the end of a syllable in the middle of a word, as in נֶחֱפָח *nēh-pākh* (§ 7, 2, and § 14).

ע is nearly related to א; and is a sound peculiar to the organs of the Shemitish race. Its hardest sound is that of a *g* slightly rattled in the throat, as עָמַץ, LXX. *Γόμοζα*; עָזָה, *Γάζα*; it is elsewhere, like א, a gentle breathing, as in עָלִי, *Ἠλί*; עָמַץ, *Ἀμαλὲν*. In the mouth of the Arabian, the first often strikes the ear like a soft guttural א, the second as a

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech. See on this subject *Liskovius's Theorie der Stimme*, Leipzig, 1814, *J. Müller's Handbuch der Physiologie*, Bd. II. S. 179, &c., also *Strodtmann's Anatomische Vorhalle zur Physiologie der Stimme und der Sprachlaute*, Altona, 1837. In its reference to grammar, see *H. Hupfeld* in *Jahn's Jahrbücher f. Philologie*, 1829, H. 4, and *H. E. Bindseil's Abhandlungen zur allgem. vergleichenden Sprachlehre* (Hamb., 1838). I. *Physiologie der Stimm- und Sprachlaute*, S. 1, &c.

sort of vowel sound like *a*. It is the prevailing usage, at present, to pass over *ʿ* as well as *ʾ* in reading the language, and in writing its words with Roman or occidental letters, e. g. *עֲלִי* *Eli*, *אַמֶּלֶךְ* *Amalek*. The best representation we could give of it in our letters would be *gh* or *ʿg*, as *אַרְבַּע*, something like *arba^{gh}*, *עֲמֹרָה* *ʿg^amora*. The nasal *gn* or *ng* pronunciation of it by the Jews is quite false.

ח is the hardest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss [and Welsh], resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ך also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual made by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (*l, m, n, r*), but, in several of its properties, it belongs also to the class of gutturals. (§ 22, 5.)

2. In *sibilant* sounds the Hebrew language is rich, more so than the kindred dialects, especially the Aramæan, which adopts instead of them the flat, lingual sounds.

ש and שׁ were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into שׁ *sh* (which occurs most frequently), and ש *s*.

שׁ resembled ס in pronunciation: it differed from this letter however, and was probably uttered more strongly, being nearly related to שׂ. Hence סָבַר *to close up*, and שָׁבַר *to reward*, have different meanings, being distinct roots, as also סָבַל *to be foolish*, and שָׁבַל *to be wise*. At a later period this distinction was lost, and hence the Syrians employed only ס for both, and the Arabians only שׂ. They also began to be interchanged even in the later Hebrew; as שָׁבַר = שָׁבַר *to hire*, Ezr. iv. 5; שְׁכָלוֹת for סְכָלוֹת *folly*, Eccles. i. 17.

ז was like *ds* (hence in the Septuagint ζ), as צ was *ts*. [It is best represented by our *z*.]

3. פ and פּ differ essentially from כ and ח. The former (as also צ) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth.

3. The six consonants,

ח, פ, כ, ד, ג, ב (בְּנִדְבָּת),

have a twofold pronunciation: † 1) a harder, more slender sound

* In the Arabic language, the peculiarities of which have been carefully noted by the grammarians, the hard and soft sounds of ע and ח (as well as the different pronunciations of ד, ז, צ), are indicated by diacritic points. Two letters are thus made from each: from ע the softer ع *Ain*, and the harder غ *Ghain* from ח the softer ح *Hha*, and the harder خ *Kha*.

† Sound ח as *t*, פ as *th* in *thick*; ד as *d*, ד as *th* in *that*; כ as *p*, כ as

(*tenuis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The harder sound is the original. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as ב *b* (§ 13). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially א) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly β, γ, δ, and the Danes *d* at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as כ κ, כ χ, פ π, פ φ, ט τ, ח θ.

For the cases exactly in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated ב as *v*, and the ח nearly as *s*, e. g. ראשית *reshis*, רב *rav*.

4. After what has been said, the usual division of the consonants according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows:—

- | | |
|-------------------------------------|------------|
| a) Gutturals, ח, ה, ע, א | (אֶהְיֶה) |
| b) Palatals, ק, ג, י | (יִקַּח) |
| c) Linguals, ט, ד, ר, with ל | (רְטִילֹת) |
| d) Dentals or sibilants, צ, ש, ז, ס | (זִסְצֵשׁ) |
| e) Labials, פ, ב, מ, ו | (בּוֹמֶה) |

The letter ר partakes of the character of both the first and fourth classes.

The liquids also ל, מ, נ, which have in many respects a common character, are to be regarded as a separate class.

In the Hebrew, as well as in all the Shemitish dialects, the strength and harshness of pronunciation, which characterized the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

This appears, 1) in the preference of the softer letters; e. g. צֶעַק, זֶעַק (see § 2, 3, Rem.), Syr. ܙܥܩ; 2) in the pronunciation of the same letter;

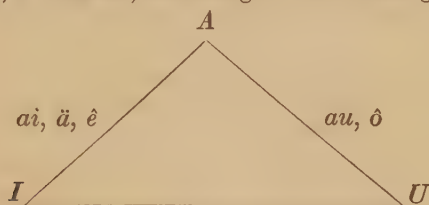
ph or *f*; ב as *b*, בּ as *bh* as *v*; א and אּ both as *g* in *go*; פ and פּ both as *k*. If one wishes to give the aspirated sound of א and כ, let him pronounce *g* and *k*, rolling the palate with the same breath.—TR.

thus in Syriac ܐ has always a feeble sound, while the Galileans uttered it as well as ܐ like ܐ; in Æthiopic ܐ has the sound of *s*, ܐ that of *h*.

SECT. 7.

OF THE VOWELS IN GENERAL. VOWEL-LETTERS, AND VOWEL-SIGNS.

1. That the scale of five vowels, *a, e, i, o, u*, proceeds from the three primary vowel sounds *A, I, U*, is even more distinctly seen in the Hebrew, and other Shemitish tongues, than in other languages. *E* and *O* arose from the union of *I* and *U* with a preceding short *A*, and are properly diphthongs contracted, *ê* arising from *ai*, *ô* from *au*, according to the following scheme* :—



The more ancient Arabic has not the vowels *ê* and *ô*, and always uses for them the diphthongs *ai* and *au*; e. g. ܐܝܢ, Arab. *bain*, ܐܝܘܡ, Arab. *yaum*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. Cæsar, *Kaïſar*; *Θαῦμα*, Ion. *Θαῦμα*), from the French pronunciation of *ai* and *au* [comp. in English *ai* in *said*, and *au* in *naught*], and from the German popular dialects (*auch*, *ôch*).

2. With this is connected the manner of indicating the vowel sounds in writing. As only three principal vowel sounds were distinguished, no others were designated in writing; and even these were represented not by appropriate signs, but by certain consonants employed for this purpose, whose feeble consonant power easily flowed into a vowel sound. Thus ܐ (like the Lat. *V* and the old Ger. *W*) represented *U* and also *O*; ܐ (like the Lat. *i*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,† except at the end of a word, where long *a* was repre-

* For the sound of these vowels, see note on § 8.—Tr.

† So in Sanscrit, the ancient Persian cuneiform writing, and Ethiopic, short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

sented by ה, and sometimes by א.* These two letters stood also for long *e* and *o*.

[The above four letters (forming the *mnemonic* אֶהְיֶה *eh'vi*) are commonly called *quiescent* or *feeble letters*.]

Even those two *vowel-letters* (ו and י) were used but sparingly, being employed only when the sounds which they represent were long.† In this case, also, they were sometimes omitted (§ 8, 4). Every thing else relating to the tone and quantity of the vowel sounds, whether a consonant should be pronounced with or without a vowel, and even whether ו and י were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for example, קָטַל might be read *qatal*, *qatel*, *qatol*, *q'tol*, *gotel*, *gittel*, *qattel*, *quttal*; דַּבַּר, *dabhar* (a word), *debher* (a pestilence), *dibber* (he hath spoken), *dabber* (to speak), *dobher* (speaking), *dubbar* (it has been spoken); מוֹת might be *maveth* (death), or *muth*, *moth* (to die); בָּיַן might be read *bān*, *bēn*, *bāyin*.

How imperfect and indefinite such a mode of writing was is easily seen, yet during the whole period in which the Hebrew was a spoken language no other signs for vowels were employed. Reading was, therefore, a harder task than with our more adequate modes of writing, and much must have been supplied by the reader's knowledge of the living mother tongue.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system

* The close connexion between ה, א, and the A-sound, ו and the U-sound, י and the I-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel A is formed by opening the mouth without changing the position of the organs; so also ה and א. U is sounded in the fore part of the mouth, with the lips a little projecting and rounded; so also ו [our *w*]. And I is formed at the fore part of the palate; so also י [our *y*]. E sounds at the back of the palate, between *i* and *a*; O in the under part of the mouth, between *u* and *a*.

† The Phœnicians did not indicate even the long vowels, except in most rare cases, and their oldest monuments have scarcely any vowel-signs. See *Mon. Phœnicia*, pp. 57, 58; and above § 2, 2.

was not completed till after the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

See *Gesch. d. hebr. Spr.* S. 182 ff. and Hupfeld in *den theolog. Studien und Kritiken*, 1830, No. 3, where it is shown that the Talmud and Jerome make no mention of vowel-points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. Its authors have laboured to exhibit by signs the minute gradations of the vowel sounds, carefully marking even half vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours we owe the different marks by which the sound of the consonants themselves is modified (§§ 11–14), and the accents (§§ 15, 16).

In Arabic and Syriac the vowel system is much more simple. In the former are three signs for vowels, according to the three primary vowel-sounds; in the latter there are five, viz., *a, e, i, o, u*. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

SECT. 8.

OF THE VOWEL-SIGNS.*

1. Of full vowels, besides which there are also certain half vowels (§ 10, 1. 2), grammarians have generally reckoned *ten*, and divided them into *five* long and *five* short. As this division is simple and convenient for the learner, it is here presented† —

Long Vowels.	Short Vowels.
ֶ֫ Qā'mēts, ā, אֶ֫ yām.	ֶ֫ Pättā'ch, ā, בַּ֫ bāth.
ִ֫ Tsérē, ē, אִ֫ shēm.	ִ֫ Sēghōl, ē, בֶ֫ bēn.
ִ֫ Chī'rēq long, ī, בִּין bīn.	ִ֫ Chī'rēq short, ī, מִין mīn.
ֹ֫ or ֻ֫ Chó'lēm, ō, קֹ֫l qōl,	ֹ֫ Qā'mēts-chātū'ph, ō, חֶ֫קֶד
סֹ֫b sōbh.	chōq.
ֻ֫ Shū'rēq, ū, מוֹ֫ mūth.	ֻ֫ Qībū'ts, ū, שׁוּלְחָן shūlchān.

* The vowels as represented in this translation are supposed to be sounded as follows:—ā or â like *a* in *father*; ā like *a* in *fat*; â like *a* in *fate*; ē or ê like *e* in *there*; ě like *e* in *err*; ĭ like *i* in *pique*; ĭ like *i* in *pick*; ō or ô like *o* in *no*; ȝ like *o* in *not*; ū like *u* in *rule*; ū like *u* in *full*.—TR.

† It is not given in the two latest editions of the original.—TR.

A more accurate and useful exhibition of the vowels, according to the three primary vowel sounds (§ 7, 1. 2), is the following:—

First Class. For the A sound.

- a) אָ Qā'měts, ā, ā, יָ yādh, קָ qám.
 b) אַ Pättā'ch, ä, בַּת bāth.
 c) אֶ Sēghō'l, ä, as in the first syllable of מֵלֶךְ mülēkh, where אֶ has sprung from אָ* [מֵלֶךְ], and also in union with י as יָדִיהָ yādhāk'hā, גִּלְיָהָ g'lä'nā, like French è in mère [which is like our e in there].

Second Class. For the I and E sound.

- I { a) חִי and חִי long Chī'rēq, ī, צִדְקִים tsāddiqīm.
 b) חִי short Chī'rēq, ī, אִמּוֹ immō.
 E { c) חִי and חִי Tsē'rē with and without Yodh, é, ē, בֵּית bēth, שֵׁם shēm.
 d) אֶ Sēghō'l, obtuse ē, סֶפֶר sé'phēr, שֶׁן shēn, accented è, חֹזֶה chōzè.

Third Class. For the U and O sound.

- U { a) שׁוּרֵק Shū'rēq, ū, מוּת mūth.
 b) אֻ Qūbbūts, ū, simply a shortening of Shureq, מוּתִי mūthī, but also ü, גּוּלָּה güllā.
 O { c) חֹ and חֹ Chō'lēm, ó, õ, קוֹל qól, רֹב rōbh.
 d) אָ Qā'měts-chātū'ph, õ, חֹךְ chōkh.
 e) also אֻ, obtuse õ, so far as it springs from u or o, as in אֶתְּם ättēm, אֶתְּ eth (from אֶת).

The names of the vowels are, according to the usage of the Shemitish grammarians, almost all taken from the form and action of the mouth in uttering the sounds. Thus פֶּתַח signifies *opening*, צֶרֶךְ (also שֶׁבֶר) *bursting* (of the mouth), חִירָק *gnashing*, חֹלֶם *fulness*, from its full tone (also פֶּלֶא *full mouth*), שׁוּרֵק properly *συσπυμός*, קָבִיץ *closing* (of the mouth). This last meaning belongs also to קָמֵץ; and the reason why long *a* and short *o* (חֹטֶה) קָמֵץ חֹטֶה *Qamets correptum*) have the same sign and name is that the Rabbins gave to Qamets the impure sound of *o*, like the Swedish *å*.† The distinction between them is shown in § 9. Only *Seghol* (סְגוּלָּה *cluster of grapes*) appears to be named after its *form*.

* The Jewish grammarians call *Seghol* also "small Pattach."

† It has been conjectured that the signs for these vowels were originally different (as אָ, אַ, אֶ) and became identical only through carelessness in writing; but such a difference cannot be proved, for these two marks are quite identical, the former (אָ) being only the original, and the second (אֶ) the modified form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Sāghol*, *Qomets-chatuph*, *Qübbuts*.

2. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, $\dot{\text{ר}}$ *rā*, $\dot{\text{ר}}$ *rā*, $\dot{\text{ר}}$ *rē*, $\dot{\text{ר}}$ *ru*, &c. There is an exception to this rule in *Pattach*, when it stands under a guttural at the end of a word (*Pattach furtive*, see § 22, 2, *b*), for it is then spoken *before* the consonant. We must also except *Cholem* (without *Vav*), which is put to the left *over* the letter, $\dot{\text{ר}}$ *rō*.

When *Cholem* (without *Vav*) and the diacritic point over ש (ש , ש) come together, one dot serves for both, as שְׁנֵי *sō-nē* for שְׁנֵי מֹשֶׁה not מֹשֶׁה *mo-she*. שׁ (with two points), when no vowel stands under it, is *shō*, as שֹׁמֵר *shō-mēr*; when no vowel goes before it, *os*, as שֹׁמֵר יִרְפֹּס *yīr-pōs*.

The figure $\dot{\text{ר}}$ is sometimes sounded *ov*, the ר being a consonant with *Cholem* before it, as לֹרֶה *lō-rè* (lending); and sometimes *rō*, the *Cholem* being read after the *Vav*, as רֵין *ā-rōn* (*sin*) for רֵין . In very exact impressions a distinction is made thus: $\dot{\text{ר}}$ *ov*, $\dot{\text{ר}}$ *vo*, and $\dot{\text{ר}}$ *o*.

3. The vowels of the first class [for the *A* sound] are, with the exception of רֶֿ in the middle and of רֶֿ , רֶֿ at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the long vowels are mostly expressed by vowel-letters, the uncertain sound of which is determined by the signs standing before or within them. Thus,

רֶֿ may be determined by *Chireq* (רֶֿֿ), *Tsere* (רֶֿֿ), *Segol* (רֶֿֿ).
 רֶֿ by *Shureq* (רֶֿֿ) and *Cholem* (רֶֿֿ)*.

In Arabic the *long a* is regularly indicated by the vowel-letter *Aleph* (أ) written in the text, so that in it three vowel-letters answer to the three vowel-classes. In Hebrew the relation is somewhat different (§ 9, 1, and § 23, 2).

4. When in the second and third classes the long vowel is

* The vowel-sign which serves to determine the sound of the vowel-letter, is said to be *homogeneous* with that letter. Many, after the example of the Jewish grammarians, use here the expression, "the vowel-letter rests (*quiesces*) in the vowel sign." Hence the letters רֶֿ and רֶֿ (with רֶֿֿ and רֶֿֿ , see § 23) are called *literæ quiescibiles*; when they serve as vowels *quiescentes*, when they are consonants *mobiles*. But the expression is not suitable: we should rather say, "The vowel-letter is sounded as this or that vowel, or stands in place of the vowel." The vowel letters are also called by grammarians, *matres lectionis* [since they partly serve as guides in reading the unpointed text].

expressed without a vowel-letter, it is called *scriptio defectiva*, when with a vowel-letter, *scriptio plena*. Thus קול and קים are written *fully*, קלה and קם *defectively*.

The choice of the full or the defective mode of writing is not always arbitrary, as there are certain cases in which only the one or the other is admissible. Thus the full form is necessary at the end of a word, e. g. קטלתי, קטלתי, ידתי, מלתי; but the defective is most usual when the vowel is preceded by the analogous vowel-letter as consonant, e. g. גוים for גוים.

But in other cases much depended on the option of the transcribers, so that the same word is written in various ways, e. g. הקימותי Ezek. xvi. 60, הקמותי Jer. xxiii. 4, where other editions have הקמותי. It may be observed, however,

a) That the defective writing is used chiefly, though not constantly, when the word has increased at the end, and the vowel of the penultima has lost somewhat of its stress in consequence of the accent or tone of the word being moved forward [see § 29, 2], as צדיקים, צדיק, קול, קלות; זבול, זבול;

b) That in the later books of the Old Testament the full form, in the earlier the defective, is more usual.*

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g. au , eu , ai . But in Hebrew, according to the pronunciation handed down by the Jews, ו and י retain here their consonant sound, so that we get *av*, *ev*, *ay*,† e. g. vāv , gēv , chāy , gōy . In sound ay is the same with āv , namely, *āv*, as $\text{d}^{\text{b}}\text{hārāv}$.

The LXX. give generally in these cases an actual diphthong, as in the Arabic, and this must be considered as an earlier mode of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which av , ev sound like *av*, *ev*. In the manuscripts *Yodh* and *Vav* are, in this case, even marked with *Mappiq* (§ 14, 1).

SECT. 9.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Although these signs appear numerous, they do not wholly suffice to indicate the various modifications of the vowel sounds

* The same historical relation may be shown in the Phœnician and Arabic, —in the latter especially by means of the older Koran MSS. and the writing on coins.

† The *y* in this case should be sounded as much as possible like *y* in *yet*, not as in *nay*.—TR.

in respect to length and shortness, sharpness and extension. It may be observed farther, that the indication of the sound by these signs cannot be called always perfectly appropriate. We therefore give here, for the better understanding of this matter, a short commentary on the character and value of the several vowels, especially in respect to length and shortness; but at the same time their changeableness (§§ 25, 27) will be noticed in passing.

I. First Class. A sound.

1. *Qamets* is always long *a*, but yet it is in its nature of two sorts:

1) The essentially long and unchangeable *ā*, for which the Arabic has ا, as קָתַב *k'thābh* (writing), גָּנַב *gannābh* (thief), קָם *qām* (he stood), written at times קָאם. 2) The prolonged *ā* of prosody,* both in the tone-syllable and close before or after it. This sound always comes out of short *a*, and is found in an open syllable (i. e. one ending with a vowel, see § 26, 2), e. g. קָטַל, גָּדֹל, יָקָר, and also in a closed (i. e. one ending with a consonant), as יָד, עֹלָם. In the closed syllable, however, it can stand only when this has the tone,† עֹלָם, דְּבָר; but in the open, it is especially frequent *before the tone-syllable*, as גָּדֹל, זָקֵן, דְּבָר, קָטַל, לָכֵם. When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (*Pattach*), and in the latter, vocal *Sh'va* (§ 27, 3), דְּבָר, דְּבַר (*d'bhār*); חָכֵם, חֶכֶם (*ch^akhām*); קָטַל, קֶטַל.

Under the final letter of a word, only *Qamets* can stand (קָטַלְתָּ, לָהּ), but in this position it is often indicated by ה (אֲתָהּ, אֲשֶׁהּ).

2. *Pattach*, or the shorter *a*, stands properly only in a closed syllable with and without the tone (קָטַלְתָּ, קֶטַל). Most of the cases where it now stands in an open syllable (נֶעַר, בִּרְתּוֹ), had the syllable originally closed (נֶעַרְתָּ, בִּרְתּוֹתָ, see § 28, 4).

On the union of *Pattach* with א (אֶ-) see § 23, 2: on *a* as a helping sound (*Pattach furtive*), see § 22, 2, b.

3. *Seghol* (*ä*, *ē*) belongs chiefly to the second class of vowels,

* See § 25.—Tr.

† When the tone is marked in this book, the sign ˆ is put over the first letter of the syllable, see § 15, I, 3.—Tr.

but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like German *Gast*, *Gäste* [comp. Celtic *bardh*, pl. *beirdh*]), e. g. אָרֶץ from אֶרֶץ. Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of צֶדֶק *tsädëq*, and even in the gravest tone-syllable at the end of a clause or sentence (in *pause*).

II. Second Class. I and E sound.

4. The long *i* is most commonly expressed by the letter י (a *fully* written *Chireq* י־); but even when this is not the case, it makes no essential difference provided the vowel is long by nature (§ 8, 4), e. g. צִדִּיק pl. צִדִּיקִים; יִרְאָה pl. יִרְאֵי. Whether a *defectively* written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methegh* (§ 16, 2) at its side, as in יִרְאֵי.

5. The *short Chireq* (always written without י) is specially frequent in sharpened syllables (אִמֵּר, קִטֵּל)*, and in closed unaccented syllables (לִקְטֵל). Not seldom it comes from *a* by shortening, as in בָּתִּי (my daughter) from בַּת, דְּבָרִי from דָּבָר, יִקְטֵל out of יִקְטֹל. Sometimes also it is a mere helping vowel, as in בִּרְתִּי for בִּרְתִּי (§ 28, 4).

The Jewish and the older grammarians call every *fully* written *Chireq* *Chireq magnum*, and every *defectively* written one, *Chireq parvum*. In respect to the sound, this is a wrong distinction.

6. The longest *ê*, *Tsere* with Yodh (יִי־), comes from the diphthong *ai* יִי (§ 7, 1), which also stands for it in Arabic and Syriac, as הַיְכָל (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than יִי, since it approaches the quantity of a diphthong. This יִי־ is but seldom written defectively (עֵינִי for עֵינֵי Is. iii. 8), and then it retains the same value.

At the end of a word יִי־ and יִי־ must be written fully: most rare is the form קִטֵּלָה (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long *ē* of the second rank, which stands only *in* and *close by* the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an

* For this sharp *i* the LXX mostly use ε, Ἐμμανουήλ.

open or a closed syllable, the former *in* the tone-syllable or *before* it (סֶפֶר, שָׁזָה), the latter only *in* the tone-syllable (בֶּן, קָטַל).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse *e* sound got by shortening the (—), בֶּךְ from בֶּן (son). It arises also out of the shortest *e* (vocal Sh^{va}, § 10, 1), when this is heightened in pronunciation by the tone, as נִהְיֶה for נִהְיֶה; and besides it appears as an involuntary helping sound, סֶפֶר for סֶפֶר, נִגְלֶה for נִגְלֶה (§ 28, 4). The *Seghol* with *Yodh* (יֶ—) is a long but yet obtuse *ä* (*è* of the French) formed out of *ai*, גְּלִיזָה *g'läna*, and hence it belongs rather to the first class.

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

III. Third Class. U and O sound.

9. In the *third class* we find quite the same relation as in the second. In the *u* sound we have: 1) the long *ü*, whether *a*) fully written י *Shureq*, (answering to the — of the second class), e. g. דְּבִיר (dwelling), or *b*) defectively written without Vav — (analogous to the long — of the second class), *Qibbuts*, namely, that which stands for *Shureq*, and which might more properly be called *defective Shureq* (דְּבִיר, רִמְתִּין), being in fact a long vowel like *Shureq*, and only an orthographic shortening for the same;

2) The short *ü*, the proper *Qibbuts* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as שֻׁלְחָן (table), קְבֵדָה bedchamber).

For the latter the LXX put *o*, e. g. עֲדָלָם, Ὀδολλάμ, but it by no means follows that this is the true pronunciation, though they also express *Chireq* by *ε*. Equally incorrect was the former custom of giving to both sorts of *Qibbuts* the sound *ü*.

Sometimes also the short *u* in a sharpened syllable is expressed by י, e. g. יִזְכֵּר = יִזְכֵּר.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations: 1) the longest *ô*, got from the diphthong *au* (§ 7, 1), and mostly written in full אֶ (Cholem plenum), as שׁוֹט (whip), Arab. *saut*, עוֹלָה (evil) from עִילָה; sometimes it is written defectively, as שָׂרָה (thy bullock), from שׁוֹר;

2) The long *ô*, which has sprung from an original *â* [comp. Germ. *alt* = Eng. *old*], usually written *fully* in a tone-syllable and *defectively* in a toneless one, as קָטַל Arab. and Chald. *qâtel*, אֶלֹהִים Arab. and Chald. *êlah*, plur. אֱלֹהִים;

3) The tone-long δ , which is a lengthening of short o or u by the tone, and which becomes short again on its removal, as כָּל (all), כֹּל- (*köl*), כֻּלָּם (*küllām*), וְקָטַל, וְקָטַלְתָּ, וְקָטַלְתָּ (in this last instance it is shortened to vocal Sh^eva, *yiqṭlu*). In this case the Cholem is *fully* written only by way of exception.

4) The *Qamets chatuph* (ֿ), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tsere*, כֹּל- *köl*, וְקָטַלְתָּ *väy-yā-qöm*. On the distinction between this and *Qamets* see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of u or o (No. 3), e. g. in אֶחָד, אֶחָדִים.

On the *half-vowels* see the next section.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use.

First Class. A.	Second Class. I and E.	Third Class. U and O.
ֿ longest \hat{a} (Arabic נֿ).	ֿ \hat{e} diphthongal (from <i>ai</i>). ֿ \hat{e} (from <i>ai</i>).	ֿ \hat{o} diphthongal (from <i>au</i>). ֿ or ֿ \hat{o} changed from \hat{a} .
ֿ tone-lengthened \bar{a} (from short a or ֿ) in and by the tone-syllable.	ֿ or ֿ long \bar{z} . ֿ tone-lengthened \bar{e} (from ֿ \bar{z} or ֿ obtuse e) in and immediately before the tone-syllable.	ֿ or ֿ long \bar{u} . ֿ tone-lengthened \bar{o} (from ֿ \bar{o} or ֿ) in the tone-syllable. ֿ short \bar{u} , specially in a sharpened syllable.
ֿ short \check{a} . ֿ obtuse \check{a} .	ֿ short \check{z} . ֿ obtuse e .	ֿ short \check{o} . ֿ obtuse e .
Greatest shortening to ֿ ^a or ֿ ^e in an open, and to ֿ \bar{z} in a closed syllable.	Greatest shortening to ֿ ^a or ֿ ^e in an open syllable, besides the ֿ \bar{z} or ֿ in the closed.	Greatest shortening to ֿ ^o or ֿ ^e in an open syllable, besides the short ֿ or ֿ \bar{o} in the closed.

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.*

As an instance of the inappropriateness of the vowel indication we may notice the fact, that \bar{a} (*Qamets*) and \bar{o} (*Qamets-*

* This portion must, in order to be fully understood, be studied in connexion with what is said on the syllables in § 26, and on Methegh in § 16, 2. [In

chatuph) are both indicated by the same sign (◌), e. g. קָם *qâm*, כֹּל *kôl*.* For distinguishing between them let the beginner, who does not yet know the grammatical derivation of the words he has to read (for this knowledge is the surest guide), follow these two rules:

1. The sign (◌) is *ô* in a closed syllable which has not the tone [or accent]; for such a syllable cannot have a long vowel (§ 26, 3). Examples of various sorts are:—

a) When a simple *Sh'va* follows, dividing syllables, as in חֹכְמָה *chôkh-mâ* (wisdom), זֹכְרָה *zôkh-ra*; with a *Methegh*, on the contrary, the (◌) is *a*, and closes the syllable, but then the following *Sh'va* is a half-vowel (*vocal Sh'va*) as זֹכְרָה *zâ-kh'ra*, according to § 16, 2.

b) When *Dughehsh forte* follows, as בֵּיתִים *böttim* (houses), חֲנֻנִי *chôn-né-ni* (pity me); also בֹּתְלֵהֶם *böttèkhém* (notwithstanding the *Methegh*, which stands by every vowel in the *ante-penultima*).

c) When *Maqqeph* follows (§ 16, 1), as כֹּל-הָאָדָם *kôl-haadhâm* (all men).

d) When the unaccented closed syllable is final, as וַיָּקָם *vayyâqôm* (and he stood up).—There are some cases where *â* in the final syllable loses its tone by *Maqqeph* (§ 16, 1) and yet remains unchanged, e. g. פְּהִי-הָרָה *Esth. iv. 8*; שִׁיר-לִי *Gen. iv. 25*. *Methegh* usually stands in these cases.†

In cases like הָלָמָה *lâmma*, where the (◌) has the tone, it is *a*, according to § 26, 5.

2. The sign (◌) as short *ô* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs

a) when *Chateph-Qamets* follows, as פַּעְלֹ *pô°-lô* (his deed);

b) when another *Qamets-chatuph* follows, as פַּעְלָה *pô-ôl°-kha* †

(thy deed); c) in two anomalous words, where it stands merely

for (◌), which are found so even in manuscripts, viz. קְדָשִׁים

qô-dhashim (sanctuaries) and שְׁרָשִׁים *shô-rashim* (roots).

In these cases (◌) is followed by *Methegh*, although it is *ô*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as

the original it is all printed in small type, but its importance justifies the change we have made.]

* For the cause of this see p. 40.

† But not always, where it ought to be, e. g. Ps. xvi. 5; lv. 19, 22.

‡ That פּ ought here to be considered and divided as an open syllable פַּעְלֹ appears from § 26, 7.

§ This case is connected with the foregoing, so far as the second *Qamets-chatuph* is sprung from *Chateph-Qamets*.

בַּאֲנִי in the ship (read: *baⁿi*) 1 Kings ix. 27, with the article included; on the contrary בְּחַרִּי *böch^ori aph* (in anger's glow) Ex. xi. 8, without the article.

SECT. 10.

OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER
(SH^eVA).

1. Besides the full vowels, of which § 9 chiefly treats, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.* We may regard them in general as extreme shortenings, perhaps mere traces, of fuller and distincter vowel-sounds in an earlier period of the language. To them belongs the sign —, which indicates the shortest, slightest, and most indistinct half-vowel, something like an obscure half *ē*. It is called *Sh^eva*,† and also *simple Sh^eva* to distinguish it from the *composite* (see below No. 2), and *vocal Sh^eva* (*Sh^eva mobile*) to distinguish it from the *silent* (*Sh^eva quiescens*), which is merely a divider of syllables (see below No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh^eva*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קָטַל *q^otöl*, מַמְלָא *m^emalle*, or *b*) in the middle of the word, as קִטְלָה *qô-t^elā*, יִיקְטְלֵה *yik-t^elū*, קִטְלֵה *qit-t^elū*. So also in cases like הִלְלֵה *ha-l^elū* (which stands for הִלְלֵה *hal-l^elū*), לַמְנַצֵּחַ *la-m^enats-tse^hch* (for לַמַּ'), farther הַמְשֹׁל *ha-m^eshöl* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכֵה *ma-l^ekhē*. In the last examples the *Sh^eva* sound is specially slight, in consequence of a very short syllable preceding.

The sound *ē* may be regarded as representing *vocal Sh^eva*, although it is certain that it often accorded in sound with other vowels. The LXX express it by ε, even η, כְּרִיבִים *Xeroubím*, הִלְלֵה *állēlhoúia*, oftener by α, שְׁמוּאֵל *Σαμουήλ*, but very often they give it a sound to accord with the following vowel, as סֹדֶם *Σοδόμ*, שְׁלֹמֹה *Σολομῶν*, צְבָאוֹת *Σαβαώθ*.‡ A simi-

* In the table § 9, 12 the half-vowels have already been exhibited for the sake of a completer view.

† The name שְׁוָא is best explained as equivalent to שְׁוֵאָה *nothingness, emptiness*. The vowel points in this word are transposed in order to have *foremost* the sign (—) indicated by the term, according to a principle followed also in the names of vowels. (See § 8, 1).

‡ This law obtains in the Phœnician language, e. g. מַלְכָּה *Malaca*, מְבִילִים

lar account of the pronunciation of *Sh'va* is given also by the Jewish grammarians of the middle ages.*

How the *Sh'va* sound springs from the slight or hasty utterance of a stronger vowel, we may see in בְּרָכָה (for which also בִּרְכָה occurs, see No. 2) from *barakha*, as this word also sounds in Arabic. This language has regularly for *vocal Sh'va* an ordinary short vowel.

The vocal *Sh'va* is too weak to stand in a closed syllable; but yet it can with the consonant before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact, that it can become an accented ־ , as לָחִי from לָחִי.

2. With the simple *vocal Sh'va* is connected the so-called *composite Sh'va* or *Chateph* (*rapid*), i. e. a *Sh'va* attended by a short vowel to indicate that we should sound it as a half *ā*, *ē*, or *ō*. We have, answering to the three principal vowel-sounds (§ 7, 1), the following three:

(-) *Chateph-Pattach*, as in חִמּוֹר *ch'mor* (ass).

(-) *Chateph-Seghol*, as in אָמַר *'mor* (to say).

(-) *Chateph-Qamets*, as in חָלִי *ch'li* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

Rem. Only (-) and (-) occur under letters which are not gutturals.

The *Chateph-Pattach* stands for *simple vocal Sh'va*, but without any fixed law, especially *a*) under a doubled letter, since the doubling causes a distincter utterance of the vocal *Sh'va*, sometimes also where the sign of doubling has fallen away, e. g. עֲנִי עֲנִי Gen. ix. 14. וְהִתְאַחֲזוּ Judges xvi. 16; *b*) after a long vowel, e. g. זָהָב (gold of), but וְזָהָב Gen. ii. 12; שָׁמַע (hear), but וְשָׁמַע Deut. v. 24, comp. Gen. xxvii. 26, 38.

The *Chateph-Qamets* is less connected with the gutturals than the first two, and stands for *simple vocal Sh'va* when an *O*-sound was originally in the syllable, and requires to be partly preserved, e. g. רָאָי for רָאָי *vision* (§ 91, VI), רָדַף for רָדַף Ez. xxxv. 6 from רָדַף; קָדַר for קָדַר *his pate* from קָדַר. It is used also, like (-), when *Daghesh forte* has fallen away, לָקַח for לָקַח Gen. ii. 23. In וְסָדַר 1 Kings xiii. 7 and וְצָדַק Jer. xxii. 20, the choice of this *composite Sh'va* is dependent on the following guttural and the preceding *U*-sound.

3. The sign of the *simple Sh'va* (־) serves also as a mere *syllable-divider*, without expressing any sound, and therefore

gubulim (see Mon. Phœnicia, p. 436); it is found also in the Latin augments *mo-mordi*, *pupugi*, compare the Greek in τέττα, τέτταμένο; and the old form *me-mordi*.

* See especially *Juda Chay'ig* in Ibn Ezra's *Tsachoth*, p. 3; *Gesenius's Lehrgebäude der heb. Sprache*. S. 68.

called in this case *silent Sh'va* (*Sh'va quiescens*), answering to the Arabic *Djesm*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in *final* ך, e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָרֶדֶ (nard), אַתָּה (thou, *fem.*), קָטַלְתָּ (thou hast killed), וַיִּשָּׁב, אֶל־תַּשֵּׁת, &c.

Yet in the last examples *Sh'va* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתָּה *att^e* from אַתָּה *attī*, קָטַלְתָּ from קָטַלְתָּה, יִשְׁבֵּה *yishb^e* from יִשְׁבֵּהה* &c. The Arabic actually has a short vowel in the analogous forms. In נָרֶדֶ, borrowed from the Indian, this is less clear. קִשְׁטָה (truth) Prov. xxii. 21, seems to sound *qōsht*.

SECT. 11.

SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connexion with the vowel points stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of ׀ and ׀̇, a point is used in a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point in the letter is *threefold*: a) as *Daghesh forte* or sign of *doubling*; b) as *Daghesh lene* or sign of *hardening*; c) as *Mappiq*, a sign that the vowel-letter (§ 7, 2), especially the ך at the end of a word, has the sound of a consonant. The stroke *over* a letter, *Raphe*, is scarcely ever used in the printed text.

SECT. 12.

OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. *Daghesh*, a point written in the bosom† of a consonant, is employed for two purposes: a) to indicate the *doubling* of the

* So thought *Juda Chayūg* among the Jewish grammarians.

† *Daghesh* in ך is easily distinguished from *Shureq*, which never admits a vowel or *Sheva* under or before the ך. The *Vav* with *Daghesh* (װ) ought to have the point not so high up as the *Vav* with *Shureq* (ױ). But this difference is often neglected in typography.

letter (Daghesh *forte*), e. g. קָטַל *qīt-tēl*; *b*) the *hardening* of the aspirates, i. e. the removal of the aspiration (Daghesh *lene*).

The root דָּגַשׁ, from which דָּגִשׁ is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word Daghesh is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language דָּגִשׁ means, 1) *acuere literam*, to *sharpen* the letter by doubling it; 2) to *harden* the letter by taking away its aspiration. Accordingly דָּגִשׁ means *sharp* and *hard*, i. e. sign of sharpening or hardening (like מַפְּיָק, *proferens*, i. e. *signum prolationis*), and it was expressed in writing by a mere *prick* of the *stylus* (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a *point* or *pointed instrument* (*obeliscus*) affixed to them. The opposite of Daghesh *lene* is רַפָּה *soft* (§ 14, 2). That דָּגִשׁ, in grammatical language, is applied to a *hard pronunciation* of various kinds, appears from § 22, 4, Rem. 1.

2. Its use as Daghesh *forte*, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Luculus* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 20.

SECT. 13.

DAGHESH LENE.

1. Daghesh *lene*, the sign of *hardening*, belongs only to the aspirates (*literæ aspiratæ*) בְּנִדְכָּפֶת (§ 6, 3). It takes away their aspiration, and restores their original *slender* or *pure* sounds (*literæ tenues*), e. g. מָלֶךְ *mālekh*, but מַלְכוֹ *malko*; תַּפַּר *taphar*, but יִתְּפֹר *yith-por*; שָׁתָה *shathā*, but יִשְׁתָּה *yish-tè*.

2. Daghesh *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesh *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesh is *forte* in רַבִּים *rabbim*, but *lene* in יִגְדֵּל *yighdal*.

3. Daghesh *forte* in an aspirate not only doubles it, but takes away its aspiration, thus serving at once for both *forte* and *lene*, as אַפִּי *ap-pi*; רַכוּת *rak-koth*. (Compare in German *stechen* and *stecken*, *wachen* and *wecken*).

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as כָּפָא *κάπα* (not *κάφα*), סָפִיר *σάφειρος*.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is removed: thus אֶפֶס in Syriac is read *apeq*, for *appeq*.

SECT. 14.

MAPPIQ AND RAPHE.

1. *Mappiq*, like *Daghesh*, to which it is analogous, is a point *in* a letter. It belongs only to the vowel-letters ו, י, and א, ה (*literæ quiescibiles*), and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ה; e. g. גַּבְהֶה *ga-bhah* (the *h* having its full sound), אֶרְצָה *ar-tsah* (*her land*), in distinction from אֶרְצָה *ár-tsû* (*to the earth*).

Without doubt such a ה was uttered with stronger aspiration, like the Arab. *He* at the end of the syllable, or like *h* in the German *Schuh*, which in common life is pronounced *Schuch*. The use of it *in* and *under* ו, י, א, is confined to manuscripts, e. g. גוֹי *(goy)*, קָי *(qav)*.

The name מַפִּיק signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for *Daghesh*, because the design was analogous, viz. to indicate the strong sound of the letter. Hence also *Raphe* is the opposite of both.

2. *Raphe* (רַפֵּה) i. e. *soft*, written *over* the letter, is the opposite of both *Daghesh* and *Mappiq*, especially of *Daghesh lene*. In exact manuscripts an aspirate has generally either *Daghesh lene* or *Raphe*, e. g. מַלְכֶּה *mälek*, תַּפֵּר; but in printed editions of the Bible it is used only when the absence of *Daghesh* or *Mappiq* is to be expressly noted, e. g. הַתְּאֵלֶּה for הַתְּאֵלֶּה, Judges xvi. 16, and v. 28 (where *Daghesh lene* is absent), *Mappiq* in Job xxxi. 22.

SECT. 15.

OF THE ACCENTS.

1. The design of the *accents* in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is two-fold, viz. *a*) to mark the tone-syllable *in* each word; *b*) to show the logical relation of each word to the

whole sentence. In the former respect they serve as signs of the *tone*, in the latter as signs of *interpunction*.

By the Jews, moreover, they are regarded as signs of cantillation, and are used as such in the recitation of the Scriptures in the Synagogues. This use of them also is connected with their general rhythmical design.

2. As signs for the *tone*, they are all perfectly equivalent, for there is but one kind of accent in Hebrew. In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *mīl-rā* (מִלְרָע Chald., *from below*), e. g. קָטָל *qatāl*; in the second, *mīl-ēl* (מִלְעֵיל Chald., *from above*), e. g. מַלְלֵךְ *mā lekḥ*. On the third syllable from the end (antepenultima) the chief tone never stands; but yet we often find there a secondary one, or by-tone, which is indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to *separate* the members of a sentence, like our period, colon, and comma, but also as marks of *connexion*. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the poetical books* (Job, Psalms, and Proverbs), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*.

A. *Distinctives* (*Domini*).

I. Greatest *Distinctives* (*Imperatores*), which may be compared with our period and colon. 1. (ֿ) *Sillūq* (end), only at the end of the verse and always united with (:) *Sōph-pāsūq*, which separates each verse, e. g. :פָּסַק. 2. (ֿ) *Athnāch* (*respiration*), generally in the middle of the verse. 3. (ֿ) *Mērkā* with *Māhpākh*.*

II. Great *Distinctives* (*Reges*): 4. (ֿ) *Sēghōltā††*: 5. (ֿ) *Zāqēph-qātōn*: 6. (ֿ) *Zāqēph-gādhōl*: 7. (ֿ) *Tīphchā*.

III. Smaller (*Duces*). 8. (ֿ) *Rēbhā*: 9. (ֿ) *Zārqa††*: 10. (ֿ) *Pāshtā††*: 11. (ֿ) *Yēthibh†*: 12. (ֿ) *Tēbhīr*: 13. (ֿ) *Shālshēlēth**: 14. (ֿ) *Tīphchā initiale†*.

IV. Smallest (*Comites*): 15. (ֿ) *Pāzēr*: 16. (ֿ) *Qārñē-phārā*: 17. (ֿ) Great *Tēlishā†*: 18. (ֿ) *Gārēsh*: 19. (ֿ) Double-*Gārēsh*: 20. (ֿ) *Psīq*, between the words.

* These accents are marked in the following list with an asterisk.

B. Conjunctives (Servi).

21. (—) *Mērkā* : 22. (—) *Mūnāch* : 23. (—) Double-*Mērkā* :
 24. (—) *Māhpākh* : 25. (—) *Qādhmā* : 26. (—) *Dārgā* : 27. (—)
Yārāch : 28. (—) Little-*Tēlishā*†† : 29. (—) *Tīphchā** : 30. (—)
Mērkā with *Zārqu** : 31. (—) *Māhpākh* with *Zārqu*.*

REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. εἰμι and εἶμι), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. בָּנִי *ba-nū* (*they built*), בָּנִי *bānu* (*in us*); קָמָה *qāmā* (*she stood up*), קָמָה *qamā* (*standing up, fem.*) [Compare in English *compāct* and *cōmpact*].

2. As a rule the accents stand on the tone-syllable, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositive*), others only on the last letter (*postpositive*). The former are designated in the table by †, the latter by ††. These do not, therefore, clearly indicate the tone-syllable, which must be known some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable, is indicated in this book by the sign (˘) e. g. קָטַלְתָּ *qa-tāl-ta*.

II. *As Signs of Interpunction.*

4. In respect to this use of the accents, every verse is regarded as a period, which closes with *Silluq**, or in the figurative language of the grammarians, as a *realm (ditio)*, which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, varies the number of *Domini* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two conjunctives cannot be employed together. If the sense requires that several words should be connected, it is done by *Maqqeph* (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none; a small distinctive, in the vicinity of a greater, having a connective power (*servū domīno majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of the conjunctive or distinctive depends on subtle laws of consecution, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to

* This has the same form with *Methegh* (§ 16, 2), but they are readily distinguished, as *Silluq* always stands on the last tone syllable of a verse, while *Methegh* never stands on the tone-syllable.

our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members.

SECT. 16.

MAQQEPH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (מקף *binder*) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. כָּל-אָדָם *every man*; אֶת-כָּל-עֵשֶׂב *every herb*, Gen. i. 29; אֶת-כָּל-אֲשֶׁר-לֹו *all which to him* (was), Gen. xxv. 5.

Certain monosyllabic words like אֶל- *to*, אֶזְ- sign of the *Acc.*, כָּל- *all*, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. הָהֵלֶל־נֶחֱמָה Gen. vi. 9; or two polysyllables, e. g. שִׁבְכָה-עֶשְׂרִי Gen. vii. 11. The use of it, moreover, depends chiefly on the principle, that *two conjunctive accents cannot be written in succession*. When the sense requires such a connexion, it is expressed by *Maqqeph*.

2. *Methegh* (מֵתֵגַח *a bridle*), a small perpendicular line on the left of a vowel, forms a kind of check upon the influence of the accents as marking the tone-syllable, and shows that the vowel, though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as הָאָדָם, הַרְאָה, or short, as קֹדָשִׁים *qōdashim*, בֹּתְתֵכֶם *bōttekhēm*. But this rule is to be understood according to the view, which regards the half-vowels (*simple Sh'va vocal* and *composite Sh'va*) as forming a syllable (§ 10, 1 and § 26); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh'va* (*simple* or *composite*), קָטְלָה *qā-tē-lā*, יִירָאוּ *yī-rē-ū*, שֹׁהַדִּי, הַגִּלָּה, הַעֲרֹו, פַּעֲלוֹ *pō-ē-lō*, and *b*) by even the *vocal Sh'va* itself קָרָא־נָא Job v. 1.

When it stands by *Sh'va*, many Jewish grammarians call it *Ga'ya* גַּיָּא, while others use this name in general for every *Methegh*.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'va*. Thus in זִכְרָה *zā-khēra* the *Methegh* shows, that the (ז) stands in the *ante-*

penultima, and that the *Sh'va* is here *vocal* and forms a syllable; but the (τ) in an open syllable before (:) must be *long* (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary זָכָרָה without Methegh is a dissyllable [*zōkh-ra*], and (τ) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also יִירָאוּ (they fear) with *Methegh* is a trisyllable with a long *i*, *yî-r'-û*; but יִרְאוּ (they see) without it, a dissyllable with short *i*, *yîr-û*. See above the rule about *Qamets* and *Qamets-chatuph* in § 9 at the end.

SECT. 17.

Q^ERI AND K^ETHIBH.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קֶרִי (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called קֶתִיב (*written*). Those critics have therefore attached the vowel signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in Jer. xlii. 6 the text exhibits אֲנִי, the margin קֶרִי אֲנִיחִי. Here the vowels in the text belong to the word in the margin, which is to be pronounced אֲנִיחִי; but in reading the text אֲנִי, the proper vowels must be supplied, making אֲנִי. A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see Gesenius's *Gesch. der hebr. Sprache*, S. 50, 75.

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS; OF SYLLABLES AND THE TONE.

SECT. 18.

IN order fully to comprehend the changes which words undergo in their various inflexions, it is necessary first to survey the general laws on which they depend. These general laws are founded partly on the peculiarities of certain letters and classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

SECT. 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflexion, euphony, or certain influences connected with the history of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the aid of the same organs, e. g. עָלַץ, עָלַם, עָלַז to *exult*; לָאָה, לָהָה, Aram. לָעָה to *tire*; יָם— and יָן— (as plural endings); לָחַץ, נָחַץ to *press*; סָגַר, סָכַר to *close*; מָלַט, פָּלַט to *escape*. In process of time, and as the language approximated to the Aramean, hard and rough sounds were exchanged for softer ones, e. g. גָּאֵל for גָּעַל to *defile*; שָׁחַק for צָחַק to *laugh*; for the sibilants were substituted the corresponding flat sounds, as ד for ז, ט for צ, ה for ש.

This interchange of consonants affects the original forms of words more than it does their grammatical inflexion; the consideration of it, therefore, belongs properly to the lexicon.* Examples occur, however, in the grammatical inflexion of words; viz. the interchange *a*) of ה and ט in Hithpaël (§ 53), *b*) of ו and י in verbs *Pe Yodh* (§ 68), as יָלַד for יָלַד.

2. *Assimilation* usually takes place when one consonant standing before another, without an intervening vowel, would occasion a harshness in pronunciation, as *illustis* for *intustis*; *diffusus* for *disfusis*; συλλαμβάνω for συνλαμβάνω. In Hebrew this occurs,

a) most frequently with נ before most other consonants, especially the harder ones, e. g. מִקְדָּשׁ for מִנְקָדָשׁ from *the east*; מִזֶּה for מִנֶּה from *this*; רִנָּתוֹ for רִנָּתוֹ; נְהַנֶּה for נְהַנָּה. Before gutturals נ is commonly retained, as יִרְחַל he *will possess*; seldom before other letters, as שְׁכַנְתָּ thou *hast dwelt*.

b) less frequently and only in certain cases, with ל, ר, ה. E. g. יָקַח for יָלַח; הַחֲבוּנִים for הַחֲבוּנִים; אָשֶׁר for אָשֶׁר (§ 36).

In all these cases, the assimilation is expressed by a *Daghesh forte* in the following letter. In a *final* consonant, however, as it cannot be doubled (§ 20, 3, *a*), *Daghesh* is not written, e. g.

* See the first article on each letter in Gesenius's Hebrew Lexicon.

אָה for אָהָה or אָהָה; תָּנָה contr. תָּת; בָּנָה contr. בָּת; לָרָה contr. לָה. Comp. *τυψᾱς* for *τυψανς*.

In the last cases the assimilated letter has not Sh^eva, but the helping vowel Seghol (§ 28, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. קָטַלְתָּהוּ from קָטַלְתָּהוּ (58), מִמֶּנּוּ for מִמֶּנְהוּ from *him* (§ 101, 2). To this we may also reckon רִסַּב for רִסְבָּב *he surrounds* (§ 66, 5).

3. The *rejection* or *falling away* of a consonant easily happens in the case of the feebly uttered vowel-letters א, ה, ו, י, and also of the liquids. It happens,

- a) at the beginning of a word (*aphæresis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as נָהָנוּ and אָנְהָנוּ (*we*); יָשָׁב *sit* for יָשָׁב (*give*) for יָהָן.
- b) in the midst of a word (*contraction*), when such a feeble consonant is preceded by a Sh^eva, e. g. לְמַלְכָּה, the prevailing form for לְהַמְלִיכָה; יִהְיֶה for יִהְיֶה (52, 1).
- c) at the end of words (*apocopè*), e. g. יִקְטְלוּ for יִקְטְלוּ; בָּנִים *sons*, before the genitive בָּנֵי.

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from אָכַן was formed אָה; from בָּרִית, בָּ; from הָלַל, הָ (see § 97). Here belongs also the change of the feminine ending אֶת־ *ath* to אֶת־ *a* (see § 44, 1, and § 79).

4. In other cases a harshness in pronunciation is prevented by the *addition* of א (*Aleph prostheticum*) with its vowel at the beginning of a word, e. g. זְרוּעַ and אֶזְרוּעַ *arm*, אַרְבַּע *four*, from רַבַּע (comp. *χθῆς*, *ἐχθῆς*).

5. *Transposition*, in grammar, seldom occurs. An example of it is הִשְׁתַּמֵּר for הִתְשַׁמֵּר (§ 53, 2), because *st* is easier to sound than *ths*. Cases are more frequent in the province of the lexicon, as כָּבֵשׁ and כֶּשֶׁב *lamb*; שְׂמֵלָה and שְׁלֵמָה *garment*; they are chiefly confined, however, to the sibilants and liquids.

Consonants also, especially the weaker, may at the end of a syllable be softened to vowels, like *εῖς* from *εῖς*, *chevaux* from *cheval* [comp. Eng. *old* = Dutch *oud*], e. g. כּוֹכַב *star* from כּוֹכַב; מֶנְאִשׁ *man* from מֶנְאִשׁ or מֶנְאִשׁ (where the *Seghol* is merely a helping vowel, see above No. 2).*

* In the Punic, מַלְכַּח *malkh* (king) is in this way contracted to *môkh*, see *Mon. Phœnicia*, p. 431.

SECT. 20.

DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghesh forte* takes place, and is essential, i. e. necessary to the form of the word (*Daghesh essential*),

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for נָתַנְנִי we have נָתַנִּי *we have given*; for שָׁתַּתִּי, שָׁתִּי *I have set*.
- b) in cases of assimilation (§ 19, 2), as יָתַן for יָתַתָּן. In both these instances it is called *Daghesh compensative*.
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. לָמַד *he has learned*, but לָמַדְתָּ *he has taught* (*Daghesh characteristic*).

The double consonant is actually and necessarily written twice, whenever a vowel sound, even the shortest (a vocal *Sh'va*) comes between. Hence this is done a) when a long vowel precedes, הוֹלִלִים which is read *hō-l'lim* (§ 26, Rem.), שְׁמַמִּי; b) when a *Daghesh* has already been omitted, as הָלַלְוּ *hāl-l'lu* for הָלְלוּ *hāl-l'lu*; c) when by composition the two consonants have come to stand together, but properly belong to two words, as יְבָרֶכְךָ (*he blesses thee*), יִקְרָאוּנִי (*they call me*), where ךָ and נִי are suffixes; d) when the form has come from another which has a long vowel, as קָלַלְתָּ construct of קָלַלְתָּ. Sometimes the same word is found in both the full form and the contracted, e. g. יִשְׁדָּדֶם *Jer. v. 6*, and יִשְׁדָּדֶם *Prov. xi. 3, Q'ri*; חֲנִנִּי *Ps. ix. 14*, and חֲנִנִּי *Ps. iv. 2*.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of *Daghesh* in such cases (*Daghesh euphonic*) is only occasional, as being less essential to the forms of words. It is employed,

- a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Daghesh forte conjunctive*), as מַה־זֶּה *what is this?* for מַה זֶה; קִמּוּ-צֵאוּ *qū-mūts-ts'ū* (*arise! depart!*) *Gen. xix. 14*; וְאַכְלֶתָּ שֶׁם *Deut. xxvii. 7*.*

In some instances words thus united are contracted into one, as מַה־זֶּה for מַה־זֶּה, מַה־לָּכֶם for מַה־לָּכֶם, מַה־לָּכֶם *what to you?* *Is. iii. 15*.

* Here belong such cases as וְאַכְלֶתָּ שֶׁם, *Ex. xv. 1, 21*; so that the assertion is not correct, that the first of the two words must be a monosyllable, or accented on the penultima.

Analogous to the above usage is the Neapolitan *le llagrima* for *le lagrime*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

- b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. עֲנָבִי for עֲנָבִי *grapes*, Deut. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. ἀριστος, τελευσται, ἀσσεληπιος (*Böckh, Corpus Inscr. Gr. I. p. 42*), and in German *amdere*, *unnsere* (for *andere*, *unsere*) as written in the time of Luther.

- c) when it is inserted in the final tone-syllable of a sentence (§ 29, 4), in order that it may furnish a more firm support for the tone, e. g. נָתַנּוּ for נָתַנּוּ *they give*, Ez. xxvii. 19, יָהֲלוּ for יָהֲלוּ *they waited*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Daghesh forte, in many cases where the analogy of the forms required it; viz.

- a) always at the end of a word, because there the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone,* but like the English *all*, *call*, *small*. Instead, therefore, of doubling† the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. אָרָא for אָרָא; אָרָא for אָרָא. The exceptions are very rare, as אָתָּה *thou*, *f.*, אָתָּה *thou hast given*, Ez. xvi. 33.
- b) often at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek ἄλτο Homer for ἄλλετο); e. g. הַמְבַקְשִׁים for הַמְבַקְשִׁים.

In these cases it may be assumed as a rule, that the *Daghesh* remains in the letter with *Sh^{va}* (which is then *vocal*, § 10, 1), and is never left out of the *aspirates*, because it materially affects their sound, e. g. אֲכַפְרָה *ʾakhäpp^{ra}* (not אֲכַפְרָה *ʾakhäph^{ra}*) Gen. xxxii. 21, בָּחַרְתִּי Is. ii. 4, נִתְחַבֵּר, On the contrary, it is usually omitted in the preformatives הִ and מִ

* This distinction may be illustrated by the English words *small* compared with *swan*, and *boon* compared with *book*.—TR.

† The doubling of a final letter is also omitted in Latin, as *fel* (for *fell*) gen. *fellis*, *mel* gen. *mellis*; ancient German *val* (Fall) gen. *valles*.

in *Piel*, as הַמְדַּבְּרִים, הַמְנַצֵּחַ; so also in נִיהַי, and in cases like הִלְלוּ for הָלָלוּ, הִנְנִי for הִנֵּנִי.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. עִמָּכֶם *with you* for עִמְכֶם; סְבוּהָ for סִבָּה (§ 66, 4), הִקְבֵּנוּ Is. lxii. 2.

c) In the gutturals (§ 22, 1).

Rem. In the later books we sometimes find *Daghesh* omitted, and then compensation made by lengthening the preceding vowel (comp. *mīle* for *mille*), as הִחִיתָן *he terrifies them* for הִחַתָּן (Hab. ii. 17), מִוִּרְיָגִים *threshing-sledges* for מִוִּרְיָגִים, 1 Chron. xxi. 23.

SECT. 21.

ASPIRATION AND THE REMOVAL OF IT BY DAGHESH LENE.

The *pure hard* sound of the six *aspirates* (ב ג ד כ פ ת) with *Daghesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13).* The original hard pronunciation maintained itself in greatest purity, when it was the initial sound, and after a consonant; but when it followed a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the *aspirates* take *Daghesh lene*:

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as עַל־כֵּן *āl-kên* (*therefore*), עֵץ פְּרִי *êts p'rî* (*fruit tree*); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a distinctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1. נִיְהִי פֶּאֶשֶׁר *it happened, when*, Judges xi. 5; on the contrary נִיְהִי־כֵן *it was so*, Gen. i. 7.

Also a diphthong (§ 8, 5) so called, is here treated as ending in a consonant, e. g. שָׁרִי בֶּ Judges v. 15.

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connexion with a preceding vowelless consonant, e. g. קָטַלְתֶּם *ye have killed*, יָקֵבֵר *he is heavy*, יִשֶּׁה *he drinks*. On the contrary, after

* Thus in Greek φ and χ were not at first included in the alphabet, and only the modern Greeks aspirate the letters β, γ, δ.

vocal *Sh'va* they take the soft pronunciation, e. g. דְּבִיל *dwelling*, כְּבִדָּה *she is heavy*.

Exceptions to No. 2 are:

- a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. דְּרָפִי (not דְּרָפִי) from דָּרָה; מְלִכִּי (not מְלִכִּי) formed immediately from מְלָכִים (on the contrary מְלִכִּי *māl-kī*, because it is formed directly from מֶלֶךְ *mālkh*); בְּכָתֵב (not בְּכָתֵב) from בָּחַב. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained.*
- b) The form שְׁלַחָה, where we might expect the feeble pronunciation of ח on account of the preceding vowel. But the original form was שְׁלַחָה, and the relation of ח, notwithstanding the slight vowel-sound thrown in before it, was regarded as unchanged. Comp. § 28, 4.
- c) The כ in the suffixes הָ־, בָּ־, לָ־, has always its feeble sound, because vocal *Sh'va* is before it.
- d) Also the tone appears at times to affect the division of a word into syllables, and consequently the sound of the aspirates, thus לְסַפֵּר Num. xxxii. 14, but לְסַפָּה Ps. xl. 15; קָרְבָּן (*qōrbān*), but הַקָּרְבָּן (in pause) Ez. xl. 43.
- e) Finally, certain classes of forms are to be noticed, e. g. מְלִכּוּת (*mal'khūth*), רְלָרִית.

That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Compare in Greek θῆλιξ, τοῖχος.

SECT. 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals א, ה, ח, ע, have certain properties in common, which result from their peculiar pronunciation; yet א and ע, having a softer sound than ה and ח, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* appears longer† in consequence of the omission; hence its vowel is commonly lengthened, especially before the feebler letters א and ע, e. g. הָעַיִן *the eye* for הַעַיִן; רֵאמֶר for רְאמֶר, &c. The harder gutturals ה and ח allowed a sharpening of the syllable, though orthography excluded

* A particularly instructive case occurs in § 45, 3.

† Comp. *terra* and the French *terre*; the Germ. *Rolle* and the French *rôle*.

Dagh. f. (as in German the *ch* in *sicher*, *machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e. g. *הַחֹדֶשׁ* *the month*, *הַחֹדֶת* *that*.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or delitescens*; e. g. *אֶחָיו* for *אֶחָיו* *brothers*; *סְנָיו* *snare*; *תְּנָיו* *thorns*. See more in § 27, Rem. 2.

2. They are accustomed to take a short A sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

- a) Before a guttural, *Pattach* is used instead of any other short vowel, as *i*, *e* (*Chireq parvum, Seghol*), and even for the rhythmically long *ē* and *ō* (*Tsere* and *Cholem*); e. g. *זֶרַע* *seed* for *זֶרַע*, *שִׁמְעֵי* *report* for *שִׁמְעֵי*. This preference was yet more decisive when the form with *Pattach* was the original one, or was used in common with another. Thus in the *Imp.* and *Fut. Kal* of verbs; *שִׁלַּח* *send*, *וְשִׁלַּח* (not *וְשִׁלַּח*); *Pret. Piel.* *שִׁלַּח* (not *שִׁלַּח*); *נָעַר* *a youth*, where *Pattach* in the first syllable is the original vowel; *וְהָמַד* for *וְהָמַד*.
- b) But a strong and unchangeable vowel, as *ו*, *י*, *א*, (§ 25, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *ă* (*Pattach furtive*), which was written under the guttural. This is found only in final syllables and never under *א*. E. g. *רִיחַ* *rū^ach*, *שְׁלִיחַ* *shā-lō^ach*, *רֵיחַ* *rē^ach*, *רַע* *rē^a*, *גְּבוּיָהּ* *gā-bhō^ah*, *הַשְּׁלִיחַ* *hīsh-lī^ach*, &c.

For the same reason the Swiss pronounces *ich* as *i^ach*, and the Arabian *מִשִּׁיחַ* *mesi^ah*, though neither writes the supplied vowel. [Analogous to this is our use of a *furtive e* before *r* after long *ē*, *ī*, *ū*, and the diphthong *ou*; e. g. *here* (sounded *hē^r*), *fire* (*fī^r*), *pure* (*pū^r*), and *our* (*ou^r*).]

The *Pattach furtive* falls away when the word receives an accession at the end, e. g. *רִיחַ*, *רִיחַ*, where the *ח* is made the beginning of the new syllable.

The LXX write *ε* instead of *Pattach furtive*, as *נִיחַ* *Nō^a*.

Rem. 1. The guttural sometimes exerts an influence on the following vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. *נָעַר* for *נָעַר*; *פָּעַל* for *פָּעַל*. The A sound is preferred wherever it would be admissible without the influence of the guttural, as in the *Imp.* and *Fut.* of verbs.

e. g. *זָעַק, יָזַעַק*. If, however, another vowel serves at all to *characterize* the form, it is retained, as *רָזַחַם, יָרָחַל* not *יָרַחַל*.

2. Seghol is used instead of Pattach both *before* and *under* the guttural, but only in an initial syllable, as *יָרַחַבְשִׁי, חָרַבְלִי*. Without the guttural these forms would have Chireq in place of Seghol.

When the syllable is sharpened by Daghesh, the more slender and sharp Chireq is retained even under gutturals, as *חָלַל, חָלָה, חָשָׁה*; but when the character of the syllable is changed by the falling away of Daghesh, the Seghol, which is required by the guttural, returns, e. g. *חָפִּיץ, חָפִּיץ, חָפִּיץ*.

3. Instead of *simple Sh'va vocal*, the gutturals take a *composite Sh'va* (§ 10, 2), e. g. *אֶקְטַל, עֲמִיד, זַעֲקִי, יִזְעַקִּי*. This is the most common use of the composite Sh'vas.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh'va*, § 10, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. *שָׁלַחְתָּ* (*thou hast sent*). But when the syllable stands *before* the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the *composite Sh'vas*), which has the same sound as the full vowel preceding, as *יָחַשְׁבִּי* (also *יָחַשְׁבִּי*); *יָחַשְׁבִּי* also *יָחַשְׁבִּי*, *יָחַזְקִי* (also *יָחַזְקִי*); this composite Sh'va is changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. *יָחַזְקִי, יָחַזְקִי* *yāhāph'khū* (from *יָחַזְקִי*), *yāhāph'khū* (from *יָחַזְקִי*).

Rem. 1. *Simple Sh'va* under the gutturals, the Grammarians call *hard* (*הַגִּישׁ*), and the *composite Sh'vas* in the same situation *soft* (*רַמְּה*). See observations on verbs with gutturals (§§ 61-64).

2. Respecting the choice between the three composite Sh'vas it may be remarked, that

a) *ח, ה, ע*, at the beginning of words prefer (-), but *א* (:-), e. g. *חָמֹד, הָרֹג, עָמֹד*. But when a word receives an accession at the end, or loses the tone, *א* also takes (-), as *אֵלַי to, אֵלַיְכֶם to you; אָכַל to eat*, but *אָכַל־ Gen. iii. 11. Comp. § 27, Rem. 5.*

b) In the middle of a word, the choice of a composite Sh'va is regulated by the vowel (and its class) which another word of the same form, *but without a guttural*, would take before the Sh'va; as *Pret. Hiph. הָעָמִיד* (according to the form *הָקָטִיל*), *Inf. הָעָמִיד* (conformed to *הָקָטִיל*), *Pret. Hoph. הָעָמִיד* (conformed to *הָקָטִיל*).

For some further vowel changes in connexion with gutturals, see § 27, Rem. 2.

5. The *ר*, which the Hebrew uttered also as a guttural (§ 6,

2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.

- a) The exclusion of Daghesth forte; in which case the vowel before it is always lengthened, as בִּרְהֶ for בִּרְהֶה, בִּרְהֶה for בִּרְהֶה.
- b) The use of *Pattach** before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. וַיִּרְאֵה and *he saw* from וַיִּרְאֵה; וַיִּסָּר for וַיִּסָּר and *he turned back*, and for וַיִּסָּר and *he caused to turn back*.

Unfrequent exceptions to the principle given under letter *a* are מִרְה *mōr rā*, Prov. xiv. 10; שִׁרְה *shōr-īekh*, Ezek. xvi. 4, where ר is notwithstanding doubled (also in Arabic it admits of doubling, and the LXX write שִׁרְה *Śīq̄q̄ā*). There are some other cases in which no lengthening of the vowel has taken place, as מִרְה (for מִרְה) 2 Sam. xviii. 16.

SECT. 23.

OF THE FEEBLENESS OF THE BREATHINGS א AND ה.

1. The א, a light and scarcely audible breathing in the throat. regularly loses its feeble power as a consonant (it *quiesces*), whenever it stands without a vowel at the end of a syllable. It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as מָצָא *he has found*, מָלָא *he has filled*, הִיא *she*, מָצָא *to find*, הִיא *he*; תִּמְצָאנָה, מִצָּאתִי. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as מָצָא for מִצָּא, רִמְצָא for רִמִּצָּא.

2. On the contrary א generally retains its power as a consonant and guttural in all cases where it begins a word or syllable, as אָמַר *he has said*, מָאָסוּ *they have rejected*, לֶאֱכֹל *for to eat*. Yet even in this position it sometimes loses its consonant sound, when it follows a short vowel or a half-vowel (*vocal Sh'ra*) in the middle of a word: for then the vowel under א is either shifted back so as to be united with the vowel before it into a long sound, as לֶאֱמַר for לֶאֱמַר, רֶאֱכֹל for רֶאֱכֹל, also רֶאֱכֹל with *a* changed to *o*) for רֶאֱכֹל; or it wholly displaces it, as in בִּרְהֶ for בִּרְהֶה Neh. vi. 8, חֲטָאִים (*chōtīm*) for חֲטָאִים (*sinning*) 1 Sam. xiv. 33, מֵאֲתַיִם (*two hundreds*) for מֵאֲתַיִם, רִאשִׁים (*heads*) for רִאשִׁים.

* The preference of *r* for the vowel *a* is seen also in Greek, e. g. in the feminine of adjectives ending in *gos*, as ἐχθρά for ἐχθρή from ἐχθρός.—Tr.

Sometimes there is a still greater change in the word, as **יִשְׁמְעָאֵל** for **יִשְׁמַעְיָאֵל**, **מִלְאָכָה** (*business*) for **מִלְאָכָה**. Sometimes also the vowel before א remains short when it is *ā*, e. g. **נֶאֱדָרִי** for **נֶאֱדָרִי**, **לִקְרָאתָ** for **לִקְרָאתָ**.

3. Instead of the א thus quiescing in *Cholem*, *Tsere*, and *Chireq*, we often find written, according to the nature of the sound, one of the vowel letters ו and י, e. g. **בֹּאֵר** for **בֹּאֵר** (*cistern*), **רִימָם** (*buffalo*) for **רִימָם**, **רִישוֹן** (*the first*) for **רִישוֹן** Job viii. 8, comp. **לֹא** for **לֹא** (*not*) 1 Sam. ii. 16 *K'thibh*; at the end of a word ה also is written for א, as **יִמְלֵה** (*he fills*) for **יִמְלֵה** Job viii. 21.

4. Finally, such an א sometimes falls altogether away, e. g. **יָצֵאתִי** (*I went forth*) for **יָצֵאתִי**, **מָלֵאתִי** (*I am full*), Job xxxii. 18, for **מָלֵאתִי**, **אָמַר** (*I say*) constantly for **אָמַר**, **לְהַשְׁוֹת** (*to lay waste*) 2 Kings xix. 25, for **לְהַשְׁוֹת** Is. xxxvii. 26.

Rem. 1. In Aramæan the א becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography א serves also to indicate the lengthened *ā*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *ā*-sound, as **קָאֵם** Hos. x. 14, for the usual **קָם** (*he stood up*). Hebrew orthography generally omits, in this case, the prolonging letter (§ 8, 3).

2. In Syriac א even at the beginning of words cannot be spoken with a half-vowel (*vocal Sh'va*), but always receives a full vowel, usually *E*, as **אֶכַל** in Syr. *ekhal*. Accordingly in Hebrew also, instead of a *composite Sh'va* it receives, in many words, the corresponding long vowel, as **אֹזֶר** *girdle* for **אֶזֶר**, **אֹהֶלִים** *tents* for **אֶהֱלִים**, **אֹרִיֹת** *stalls* for **אֶרִיֹת**.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to a ה (not being part of the root), as **הֵלְכוּ אֵלַי** for **הֵלְכוּ** (*they go*), Josh. x. 24, **אֵלַי** (*they are willing*), Is. xxviii. 12. Similar are **נָקִיָּה** for **נָקִי** *pure*, **לֵי** for **לֵי** *if*, **אֵשׁ** for **אֵשׁ**. The case is different in **הוּא** and **הִיא**, see § 32, Rem. 6.

5. The ה is stronger and firmer than א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant sound of the ה at the end of a word is given up, and ה (without *Mappiq*, or with *Raphe*

* A very few examples are found in *proper names*, as **שְׁשֻׁאֵל**, **פְּרָחְצוֹר** which are compounded of two words, and in many MSS. are also written in two separate words. One other case, **רַפְּחֵ-פִיָּה** Jer. xlv. 20, is also in the printed text divided by *Magqeph*, in order to bring the *quiescent* ה at the end of a word

ה) then remains only as representative of the final vowel, e. g. לה (to her), Num. xxxii. 42, for לה; Job xxxi. 22; Ex. ix. 18. At the beginning of a syllable the ה often disappears and is omitted in writing, as לבקר (in the morning) for להבקר, בארץ (in the land) for בהארץ, יהונתן contracted יונתן. In these cases of contraction, the half-vowel ^e (ֿ) before ה is displaced by the full vowel under it. In other cases, however, the vowel under ה is displaced by the one before it, as בם (in them), from בהם; or both are blended into a diphthong, as סוסו (also סוסה) from סוסהו, קטלו from קטלהו.

Rem. According to this, the so called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, namely, to represent final *ā*, as also *ō*, *ē*, and *ā* (Seghol), e. g. אשה, גלה, גלה, גלה, גלה. In connexion with *ō* and *ē* it is occasionally changed for ך and ך (ראה=ראי, חפרי=חפרי Hos. vi. 9), and in all cases for ך according to later Aramæan orthography, particularly in connexion with *ā*. e. g. שנה (sleep), Ps. cxxvii. 2, for שנה; נשא (to forget), Jer. xxiii. 39, for נשא, &c.

SECT. 24.

CHANGES OF THE FEEBLE LETTERS ך AND ך.

The ך [the sound of which is probably between our *w* and *v*] and the ך [our *y*] are as consonants so feeble and soft, approaching so near to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflexions of words. This is especially important for the form and inflexion of the feeble stems, in which a radical ך or ך occurs (§ 68, &c., § 84, III.—VI.).

1. The cases where ך and ך lose their power as consonants and flow into vowel-sounds, are principally only in the middle and end of words, their consonant-sound being nearly always heard at the beginning. These cases are chiefly the following:

- a) When ך or ך stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus ביהודה for ביהודה; יונתן for יונתן; הושב for הושב or הושב;

so also at the end of the word, e. g. יִשְׂרָאֵלִי *yisrā'ēlī* (properly, *-liy*, hence *fem. -liyya*), עָשׂוּ (made, Job xli. 25, for עָשׂוּר (comp. עֲשׂוּרָה 1 Sam. xxv. 18, *K'ethibh*). After homogeneous vowels, particularly pure *u* and *i*, ו and י constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to § 8, 5), as שָׁלֵו *quiet*, מָיִן *May month*, גִּוִּי *nation*, גָּלְוִי *disclosed*. But with short *a*, ו and י mostly form a diphthongal *ô* and *ê*, see below No. 2, *b*.

- b*) Somewhat less frequently when a vocal *Sh'va* precedes, and such syllables are formed as *q'vom*, *b'vo*. Hence בּוֹא for בּוֹאֵ, קוֹם for קוֹמֵ. But י and ו always quiesce when they stand at the end of a word and are preceded by a *Sh'va*; as יְהִי for יְהִי־ (from יְהִיָּה), פְּרִי for פְּרִי־. *c*) Very seldom when the feeble letter has a full vowel both before and after it; as קוֹם for קוֹיִם, קוֹם for קוֹיִם. Comp. [*parvum* contr. *parum*], *mihī* contr. *mî*, *quum* contr. *cum*.

In Syriac, where these letters flow still more readily into vowel-sounds, י is sounded, even at the beginning of words, merely as *i*, not as ו or י (like *e* for אֵ); and so in the LXX יְהוֹדָה is written Ἰορδάν, Ἰσαάκ. Hence may be explained the Syriac usage, examples of which occur also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple *Sh'va*, e. g. בְּיַחֲדוֹת for בְּיַחֲדוֹת Eccles. ii. 13, וְיַחֲלֵי (in some editions) for וְיַחֲלֵי Job xxix. 21.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel. Respecting the choice of this vowel, the following rules may be laid down:

- a*) When the vowel, which an analogous form *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as וִיטֵב for וִיטֵב (analogous form וִיטֵב); הוֹשֵׁב (*habitare factus est*) for הוֹשֵׁב. *b*) When a short *a* stands before י and ו, there arise diphthongal *ê* and *ô* (according to § 7, 1); thus הוֹשֵׁב becomes הוֹשֵׁב; עוֹלָה, עוֹלָה; הוֹשֵׁב, הוֹשֵׁב. *c*) But when the vowel-sign is heterogeneous, and at the same

* Instances in which no contraction takes place after a short *a* are מִיָּמִינִים 1 Chron. xii. 2; אֶסְרִים Hos. vii. 12; שְׁלֵוֹת Job iii. 26. At times both forms are found, as עוֹלָה and עוֹלָה *evil*; חַי (*living*). construct state חַיִּי. Analogous is the contraction of מוֹת *death*, constr. מוֹתֵי, עֵינִי *eye*, constr. עֵינֵי.

time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus יִרְשׁ becomes יִרְשׁ ; קָם becomes קָם *qâm* ; שָׁלֹ and שָׁלֹ become שָׁלֹ and שָׁלֹ.*

An original ׀ at the end of words becomes

- a) ׀ (for ׀ is never written at the end of a word), when the impure sound *ā* must be used; e. g. רִגְלָה for רִגְלִי (§ 74, 1); מְרַאָה *form* for מְרַאִי *field* (poet.), common form שָׂרָה †
 b) ׀, when the *A*-sound predominates, and is characteristic of the form; as גָּלָה, גָּלָה, גָּלָה for גָּלִי, גָּלִי, גָּלִי.

SECT. 25.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and completeness, only from the nature of the grammatical forms and from a comparison with the Arabic, in which the vowel system appears purer and more original than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications:

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, namely, *ī*, *ū*, *ē*, *ô*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *ī* and *ē* by י, *ū* and *ô* by ו, with their appropriate vowel-signs, thus יִ, יֵ, וִ, וֹ, as in מְשִׁיחַ *anointed*, הֵיכַל *palace*, דְּבִיר *dwelling*, קוֹל *voice*. The *defective* mode of writing these vowels (§ 8, 4) may in general be regarded as an exception, e. g. מִשְׁחָ for מְשִׁיחַ, קוֹלֹת *voices* for קוֹלֹת, דְּבִיר for דְּבִיר; so also may the contrary case, when now and then a merely rhythmical long vowel of these two classes is written *fully*, e. g. רִקְטוֹל for רִקְטוֹל.

2. The unchangeable *ā* has in Hebrew, as a rule, no repre-

* The Arab writes in this case, etymologically, גָּלִי, but speaks *gala*. So the LXX write סִינִי, *Swā*. But for שָׁלִי is written in Arabic שלأ.

† When any addition is made, at the end, to these forms in ׀, the original ׀ is frequently restored. See § 91, 9, Rem.

sentative among the consonants, though in Arabic it has, namely the א, which occurs here but very seldom (§ 9, 1, § 23, 4, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms, see § 83, Nos. 6, 13, 28.

The numerous cases, where the א is connected with a foregoing vowel only by accident, do not belong here, e. g. מָצָא *he found*, מָצְאָה *she found*, מָצָא *to find*, מָצְאִי *my finding*.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesh forte*, e. g. שָׁנֵב *thief*, likewise in every closed syllable, when another of the same kind follows, e. g. מַלְבוּשׁ *garment*, אֶבְיֹן *poor*, מִדְבָּר *wilderness*.

4. So are also the vowels after which a *Daghesh forte* has been omitted on account of a guttural, according to § 22, 1 (*forma dagessanda*), e. g. הָרִי־אֵל for הָרִי־אֵל *mountains of God*; בֵּרַךְ for בֵּרַךְ *he has been blessed*.

SECT. 26.

OF SYLLABLES AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

In order to survey the laws according to which the long and short vowels are chosen or exchanged one for another, it is necessary to learn the *theory of the syllable*, on which that choice and exchange depend. The syllable may then be viewed with reference, partly to its commencement (its *initial* sound) as in No. 1; and, partly, to its close (its *final* sound) as in Nos. 2—7. The latter view is of chief importance.

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is ה (and), in certain cases for ה, e. g. in הַמֶּלֶךְ.* The word אֶמֶר is no exception, because the א has here the force of a light breathing.

2. With regard to the *close* of the syllable, it may end

a) With a vowel, and is then called an *open* or *simple* syllable, e. g. in קִטְלֶה the first and last are open. See No. 3.

* It may be questioned whether ה in the above position be a real exception; for הַמֶּלֶךְ ought probably to be pronounced *wūmālēkh* (not *ūmālēkh*), the ה retaining its feeble consonant sound before the *Shureq*.—Ta.

b) With a half-vowel or vocal Sh^{va}, as p^e in פֵּרִי $p'rî$ (*fruit*), ch^a in חֲצִי $ch^a tsî$ (*half*), t^e in קָטְלוּ $qā-t'-lū$. Such we call *half-syllables*, see No. 4.

c) With one consonant: a *closed* or *mixed* syllable, as the second in קָטַל, לֵבָב. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קָטַל $qāt-tēl$, see No. 6.

d) With two consonants, as קָטַלְתָּ. We shall now (in Nos. 3-7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,* whether they have the tone, as בָּהּ in *thee*, סֵפֶר *book*, קֶדֶשׁ *sanctuary*, or not, as קָטַל, לֵבָב *heart*, יִרְאוּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *T'sere*) in an open syllable before the tone (pretonic vowel, e. g. קָהָם, יָקִים, יָקַטַל, לֵבָב.†

Short vowels in *open* syllables occur only in the following cases:—

a) In dissyllabic words formed by means of a helping-vowel (§ 28, 4) from monosyllables (*S-gholates*), as בָּלָדָה, נַעַר *youth*, בֵּיתָה *house*, יָרַב, from בָּלָדָה, נַעַר, בֵּיתָה, יָרַב. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in יָרַב another form for יָרַב (§ 74, Rem. 3, b);

b) In certain forms of the *suffixes*, as חֲבָלָה, חֲבָלָה (from חֲבָלָה);

c) Before the so-called *He local*, which has not the tone (§ 88, 2), e. g. בָּרַבְלָה *towards Carmel*, מִדְבָּרָה *towards the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, namely

* This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel signs, but not a matter of absolute necessity, for other languages very often have short vowels in open syllables, as *éyéveto*, Arab. *qā-tālā*. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

† The Arab has for this pretonic vowel constantly a short vowel: the Chaldean only a *vocal Sh^{va}*, לָהֶם *to them*, יָקָם, יָקָטַל, which is the case also in Hebrew, when the tone is shifted forward (§ 27, 3, a). But this pretonic vowel must not be regarded as if it had been adopted, perhaps in place of *Sh^{va}*, on account of the tone on the following syllable; but it originally belongs to this place, and the circumstance of its standing before the tone-syllable only causes it to remain, whilst it is reduced to a *vocal Sh^{va}* upon the shifting forward of the tone.

d) In these connexions $\text{---} \text{---}$, $\text{---} \text{---}$, $\text{---} \text{---}$, as טעמו *his taste*, הוא יאסר *he will bind*, פעלו *his deed*; and

e) In some other forms of the *Segholates*, as פעלך *pō-ōl^hkhā* (*thy deed*), שרשים *shō-rāshīm* (*roots*), comp. page 47.

The first syllable in ההרים , ההרש , and similar forms, does not come under this, but under No. 6. below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Sh'va*, § 10, 1, 2). They are so short and so unfit to stand by themselves, that they constantly lean on the stronger syllable that follows, e. g. לחי (*cheek*) *l'chī*, גלמודי *yil-m'dhū*, חלי (*sickness*) *ch'li*, פול *pō-^alō*. The modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows [thus they regard לחי as forming but one syllable *l'chī*, and not two *l'-chī*]. The half vowel is certainly not fit to serve as the final sound of a full syllable; and according to the pronunciation handed down to us, this syllable with *Sh'va* is obviously of a different sort from the open syllable with full vowel (No. 3). But yet that half-vowel is in general but a shortening of an original long vowel, which is commonly still to be found in Arabic; and even the Jewish grammarians, from whom the vowels and accents came, have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears from the use of *Methegh* (see § 16, 2, b). Such syllables may be called *half-syllables*.

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,* as מלכה *queen*, תשבון *understanding*, חכמה *wisdom*; והסר *and he turned back*, והקם *and he set up*, והקם *and he stood up*.

When *with* the tone, they may have a long vowel as well as short, e. g. הוא חכם *he was wise*, חכם *wise*; yet of the short vowels only *Pattach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are הוא זך , קטל ; in the last but one, הוא זך , קטל . Examples of short vowels, קטל , זך ; in the penultima, קטל , קטל .

* There are some exceptions, when a word loses the tone through *Maqgeph*, as הוא חכם (*k'ṭhabh*), Esth. iv. 8.

† See § 9, 2. Short *Chireq* (*i*) occurs only in the particles אם and עם , which, however, are mostly toneless because followed by *Maqgeph*.

6. A peculiar sort of *closed* syllables are the *sharpened*. i. e. those which end with the same consonant with which the following syllable begins, as **מִמִּי** *im-mī*, **כְּלִי** *kūl-lī*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as **מִמִּי**, **הַמִּי**, or long, as **מִמִּי**, **הַמִּי**.

Sharpened syllables are wholly avoided at the end of words, see § 20, 3, letter *a*.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as **מִמִּי**, **כְּלִי**, yet sometimes also *Tsere*, as **מִמִּי**, **כְּלִי**. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Sh'ra* after a short vowel belongs to the foregoing syllable and is *quiescent*, as **מִמִּי** *mir-mā*; but after a long vowel, to the following, and is *vocal* (§ 10, 1), as **מִמִּי** *qô-l'-lā*. **הַמִּי** *hō-l'-im*. The composite *Sh'ra* belongs always to the following syllable, as **מִמִּי** *pō^alô*, even after a short vowel, as **מִמִּי** *tā^amô*, **הַמִּי** *ô-h^olô*.

SECT. 27.

CHANGES OF VOWELS. ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes which the vowels undergo by the inflexion of words, we may lay down these *fundamental principles*,

- a) That they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. **מִמִּי**, **כְּלִי**; **מִמִּי**, **כְּלִי**; **מִמִּי**, **כְּלִי**.
- b) That they are usually made within the limits of one and the same vowel-class [§ 8]. Thus *ā* may be shortened into *ǎ* and *ā*, *ē* into *ǐ* and *ě*, *ō* into *ǝ* and *ũ*; and with the same limitation the short vowels may become long. But such a change as turning *a* into *u* can never take place.

The most material exception consists in the approximation of the first vowel-class to the second by attenuating *Pattach* into *Chireq* and *Seghol*, see below Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes, see Rem. 4.

The vowels with the changes of which we are here chiefly concerned, are the whole of the short ones and as many of the long as owe their length simply to the tone and rhythm, namely,

Long vowels (by the influence of the tone).

Corresponding short vowels.

— \bar{a}

— \bar{e}

— \bar{o}

— \bar{a}

{ — $\bar{ä}$, \bar{e}

{ — \bar{i}

{ — \bar{o} (*Qamets chatuph*)

{ — \bar{u}

To these add the half-vowels

or Sh^evas —, —, —, —,

as the utmost shortenings.

Let the student compare here again what was said in § 9 on the character and value of the several vowels, and in § 25 on the unchangeable vowels.

According to the principles laid down in § 26 the following changes occur:—

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, יָד *hand* becomes יֶד , as יְדֵי־הוֹיָה *hand-of-Jehovah*; בֶּן *son*, בְּנֵי־אָדָם *son-of man*; כָּל *whole*, כָּל־הָעָם *the whole-of-the-people*; also when the tone is moved backwards, e. g. וַיָּקָם , וַיִּקָּם ; וַיֵּלֶךְ , וַיִּלְכֶּךְ . Farther, when an open syllable with a long vowel becomes by inflexion a closed one, e. g. סֵפֶר *book*, סֵפֶרִי *my book*; קֹדֶשׁ *sanctuary*, קֹדֶשִׁי *my sanctuary*. In these cases *Tsere* (\bar{e}) passes over into *Seghol* (\bar{e}) or *Chireq* (\bar{i}), *Cholem* (\bar{o}) into *Qamets-chatuph* (\bar{o}). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbutz*, as אִם *mother*, אִמִּי *my mother*; דָּבָר *statute*, fem. דְּבָרָה .

The short vowels \bar{i} and \bar{u} are more pure, and hence pass for shorter than \bar{e} and \bar{o} .

2. On the contrary, a short vowel is changed into a corresponding long one:—

a) When a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as קָטַל , קָטַלְוֹ *he has killed him*; הָב , *Plur.* הָבִי *give ye*.

b) When a syllable, which should be sharpened by *Daghesh*

forte, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, *a*).

- c) When it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as מָצָא for מֵצָא *he has found*.
 d) When the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the division of syllables, either pass over into a half-vowel (vocal Sh"va), or even wholly *fall away*, and make room for the mere syllable-divider (silent Sh"va), e. g. שֵׁם (*name*), pl. שֵׁמוֹת become שְׁמִי (*my name*) and שְׁמוֹתָם (*their names*). Whether the vowel remains, or is changed into a half-vowel, or quite falls away (דָּם; דָּמִי; שֵׁם; שְׁמִי), and which of the two vowels in a monosyllable disappears, must be determined by the nature of the word; but in general it may be said, that in the inflexion of nouns the first vowel is usually shortened, as יָקָר (*dear*), *fem.* יִקְרָה *y'qārā*; in the inflexion of verbs, the second, as יָקָר (*he is dear*), *fem.* יִקְרָה *yāq'rā*. Thus we have a half-vowel in place of

a) *Qamets* and *Tsere* in the first syllable (principally in the inflexion of nouns), as דְּבָר word, *plur.* דְּבָרִים; גָּדוֹל *great*, *fem.* גְּדוֹלָה; לֵבָב heart, לִבִּי *my heart*; תָּשׁוּב *she will return*, תִּשְׁוִיבָה* *they (fem.) will return*.

b) The short or merely tone-long vowels, *a, e, o*, in the last syllable, especially in the inflexion of verbs, E. g. קָטַל *fem.* קָטְלָה *qāl'lā*; קָטַל, *plur.* קָטְלוּ *qōt'lim*; יִקְטֹל, *plur.* יִקְטְלוּ *yīqt'lū*. The *Seghol* as a helping-vowel falls quite away (becomes silent Sh"va), e. g. מָלַךְ (for מִלְכָּה), מַלְכִּי. If there be no shifting of the tone, the vowel will remain notwithstanding the lengthening of the word, as רָשָׁע, רָשָׁעִים; רָשָׁעִים, רָשָׁעִים.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be shortened so that the first becomes *ī* and the second quite falls away. From דְּבָר we have in the *plur.* דְּבָרִים, and with a grave *suffix* [i. e. one that always has the tone] this becomes דְּבָרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *ā* into *ī* see especially in Rem. 3 below.

* The vowel, which here disappears on the shifting of the tone forward, is the so-called *pretonic vowel* in an open syllable, concerning which see in § 9, 1, 2 and § 26, 3.

4. The *Seghol* arises, besides the cases given above in Rem. 2, also
- a) From the weakening of *ā* (*Qamets*) at the end of a word (comp. *Roma*, French *Rome*; Arab. *كَلِيفَة* read *khalifê*), as *מָה* and *מַה* *what?* (§ 37, 1), see similar examples in Ps. xx. 4; Is. lix. 5; Zech. ix. 5.
- b) Even from the weakening of *u*, as *אַתָּם* (*you*) from the original *attum* (Arab. *antum*), see § 32, Rem. 5; *לָהֶם* (*to them*) from the original *lahum*. Comp. page 40.
5. Among the half-vowels, (ֿ) is shorter and lighter than (ֿֿ) and the group (ֿֿֿ) than (ֿֿֿֿ), e. g. *אֶדוֹם* *Edom*, *אֶדְמוֹת* *Edomite*; *אֱמֶת* *truth*, *אֱמֶתוֹ* *his truth*; *נִצְּלָם* *hidden, plur.* *נִצְּלָמֵם*; *הַעֲבָרְתָּ*; *הַעֲבָרְתָּ*.

SECT. 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 26, 4), i. e. with a consonant which has a half-vowel (vocal Sh'va), and there comes another half-syllable before it, then this latter receives instead of the Sh'va an ordinary short vowel, which is regularly ĭ (Chireq), but with gutturals ä (Pattach). E. g. נָפַל (to fall) *n'phōl*, with the preposition בְּ not בִּנְפַל *b'n'phōl*, but בִּנְפַל *bīn'phōl*; so also כִּנְפַל *kīn'phol* for כָּנַפַל; לָפַרִי for לִפְרִי; בִּיהִיָּדָה (whence בִּיהִיָּדָה according to § 24, 1) for בִּיהִיָּדָה; הַמְעַט (*num parum est?*) *hām'at* for הַמְעַט *h'm'at*. At times another division of syllables takes place, so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as לִנְפַל *līn-pōl* Num. xiv. 3, כָּזָר Jer. xvii. 2.

A similar process occurs in the body of a word, as רָשִׁי *rāshêphè* and רִשְׁפִּי *rīshpè*, from אָנְשִׁים; yet here the initial vowel comes immediately from a full vowel, and is more like *ī* in דְּרִיחָם (§ 27, 3).

In Syriac, the usual vowel here is *ā* (*ē*), even in the absence of gutturals; in Chaldee it is the same as in Hebrew; the Arabic has always a firm short vowel for the vocal Sh^eva.

2. When the second of the two consonants is a guttural with *composite Sh'va*, then the first takes, instead of simple Sh'va, the short vowel with which the other is compounded, so that we get the groups $\overline{\text{אֵ}}\text{אֶ}$, $\overline{\text{אֵ}}\text{אִ}$, $\overline{\text{אֵ}}\text{אֻ}$, e. g. כָּאֶשֶׁר *how*, לְעֶבֶד *to serve*, לֶאֱכֹל *to eat*, בְּחֹלִי *in sickness*, for כָּאֶשֶׁר , לְעֶבֶד , לֶאֱכֹל , בְּחֹלִי . The new vowel in such cases has *Methegh* according to § 16, 2, *a*.

3. When the first *Sh'va* is composite and stands after an open syllable with a short vowel, then it is changed into the

short vowel with which it is compounded, e. g. *yāām'dhū* יַעֲמִדוּ they will stand, *nēhēph'khū* נֶהֱפְכוּ they have turned themselves, *pööl'kha* פָּעֲלָה (thy work).

4. At the end of words, syllables occur which close with two consonants (§ 10, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, ט, ק, or an aspirate with its hard sound (*tenuis*), namely, ב, ד, ת, * e. g. יָשָׁב *let him turn aside*, וַיִּשְׁק *and he watered*, קָטַלְתָּ *thou f. hast killed*, וַיִּבֶךְ *and he wept*, יִרְדֵּךְ *let him rule*, וַיִּשָּׁב *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping vowel*, which is mostly *Seghol*, but *Pattach* under gutturals,† and *Chireq* after י, e. g. וַיִּגַּל for וַיִּגְלֵל; קָדַשׁ for קָדֵשׁ; נָעַר for נָעֵר; שָׁלַחְתָּ‡ for שָׁלַחְתָּ; בִּיתָּ for בִּיתָּ. Compare German *Magd* and the old form *Māged*. These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *furtive*, a term which should be restricted to the *Pattach* sounded before a final guttural, according to § 22, 2, b.

5. Full vowels rise out of half-vowels also by reason of the *Pause*, see § 29, 4.

SECT. 29.

OF THE TONE; CHANGES OF THE TONE; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. קָטַלְתָּ, דָּבָר; דְּבָרָיו, קָטַלְתָּם.

* There is no instance of a similar use of ג and ה, which would in that case likewise require Daghesch. [But see הוֹסֵף in Prov. xxx. 6.]

† With the exception, however, of א, as אָרַא *wild ass*, אִשָּׁא *fresh grass*. On account of the feeble sound of the א the helping-vowel may also be omitted, as אָרַא *sin*, אִשָּׁא *valley*.

‡ In this and the analogous examples (§ 64, 2) *Daghesch lene* remains in the final Tav, just as if no vowel preceded (§ 22, 2), in order to indicate that the helping *Pattach* has a very short sound, and at the same time to suggest שָׁלַחְתָּ as the original form. (Accordingly לָקַחְתָּ *thou hast taken* is distinguished also in pronunciation from לָקַחְתָּ *ad sumendum*.) The false epithet *furtive* given to this helping-vowel, in connexion with the notion that such a vowel must be sounded *before* the consonant, caused the decided mistake which long had its defenders, namely, that שָׁלַחְתָּ should be read *shalāacht*; although such words as שָׁחַח, נָחַל were always correctly sounded *shāchāth*, *nāchāl* not *naachl*.

(the last two examples have it even on additions to the root); less frequently on the penultima, as in מַלְכָּה, לַיְלָה *night*, קַטְלָה.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*roces penacutæ*); for the sake, however, of calling attention to these words, they chiefly are marked in this book with —, as sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syrians accent mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. בְּרֵאשִׁית בֹּרֶא *brēshis bóro*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דְּבָרִים, דְּבָרִים, קֶדֶשׁ; קַטְלָה, קַטְלָהּ. For the consequent shortening of the vowels, see § 27, 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 44, Rem. 5, b.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*),

- a) In certain cases where a syllable is prefixed, as יֹאמַר *he will say*, וַיֹּאמַר *and he said*; יֵלֵךְ *he will go*, וַיֵּלֶךְ *and he went*; יָקָם, וַיָּקָם; even when the syllable is not closely attached to the word, as אַל-תּוֹסֵף, תּוֹסֵף *do not add*.
- b) When a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).* E. g. אֶפְלָד בּוֹ Job iii. 3, for אֶפְלָד בּוֹ הוֹלֵם פָּעַם; Is. xli. 7, for הוֹלֵם פָּעַם; Gen. i. 5; iii. 19; iv. 17; Job xxii. 28; Ps. xxi. 2.
- c) In pause. See No. 4.

The meeting of two tone-syllables (*letter b*) is avoided in another way, viz. by writing the words with *Maqqeph* between them, in which case the

* Even the prose of the Hebrews proceeds, according to the accentuation, in a kind of Iambic rhythm. That the authors of the system intended to secure this object is evident, particularly from the application of *Methegh*.

first wholly loses the tone, as **וַיִּקְרָא**-שָׁם. The above method is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 50, Rem. 3, § 51, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period or member of a period, and on which the tone of the whole rests. This syllable is marked with one of the great *distinctive accents*, as **הָאָרֶץ**, **הַמַּיִם**. The changes are as follows:

- a) When the syllable in *pause* has a short vowel, it becomes long; as **קָטַל**, **קָטַל**; **מִיָּם**, **מִיָּם**; **קָטַלְתָּ**, **קָטַלְתָּ**; **אָרֶץ**, **אָרֶץ**.
- b) When a final tone syllable begins with two consonants (as **קוֹטְלָה**, see § 26, 4), the vocal *Sheva* under the first gives place to a full vowel; a more fitting position is thus secured for the tone, which is moved from the last syllable to the new penultima. E. g. **קוֹטְלָה**, **קָטַלָה**; **מִלְאָה**, **מִלְאָה**; **רִקְטָלוּ**, **רִקְטָלוּ**. The vowel selected is always that which had been dropped from the same syllable, in consequence of the lengthening of the word. Moreover, *vocal Sheva* in *pause* becomes *Seghol*, as **לָחִי**, **לָחִי**; and a *Chateph* gives place to the analogous long vowel, as **אָחִי**, **אָחִי**; **חָלִי**, **חָלִי**.
- c) This tendency to place the tone on the *penultima* in *pause*, shows itself moreover in several words which then regularly retract the tone, as **אָזְכִּיר**, **אָזְכִּיר**; **אָתָּה**, **אָתָּה**; **עָתָּה**, **עָתָּה**; and in single cases, like **כָּלִי** Ps. xxxvii. 20 for **כָּלִי**, and also **לָעִי** Job vi. 3 for **לָעִי** from **לָעִי**.

The rule given under letter *a* respects principally *Pattach* and *Seghol*. *Seghol* is however strong enough to be retained in *pause* when the syllable closes with *Daghesh forte*, as **רִקְטָלוּ**.

Pattach is sometimes adopted in place of *Seghol*, as **וַיִּלְלֵךְ**, in *pause* **וַיִּלְלֵךְ**; **אֶל-הַיָּם**, in *pause* **אֶל-הַיָּם** Jud. xix. 20. *Pattach* even takes the place of *Tsere* in *pause*. E. g. **הַיָּשׁ** for **הַיָּשׁ** Is. xlii. 22; **טָבָאֵל**, in *pause* **טָבָאֵל** Is. vii. 6.

PART SECOND.

OF FORMS AND INFLEXIONS, OR OF THE PARTS OF SPEECH.

SECT. 30.

OF THE STEM-WORDS AND ROOTS (BILITERALS, TRI- LITERALS, QUADRILITERALS).

1. THE stem-words of the Hebrew and of the other Shemitish languages have this peculiarity, that by far the most of them consist of *three consonants*, on which the meaning essentially depends, while its various modifications are expressed by changes in the vowels, e. g. אָרַם *he was red*, אָרַם *red*, אָרַם *man* (prop. *red one*). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. Yet it is customary and of practical utility for the beginner, to consider the *third person singular of the Preterite*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it, e. g. צַדִּיק *he was righteous*, צִדְקָה *righteousness*, צַדִּיק *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as סָקַל *to stone*, נָהַק *to bray*; and occasionally the noun is found without the corresponding verb, e. g. נָנֵב *south* תִּשְׁעִי *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting [most of them being actually found in the cognate dialects].

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the preterite, the *root*, שֹׁרֵשׁ, for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters* [namely א, ב, ה, ו, כ, ל, מ, נ, ש, ת, forming the mnemonic expression אֶתָּן מֹשֶׁה וְכָלֵב *Ethan, Moses, and Caleb*] which are added in the derivation and inflexion of words. We however employ the term *root* in a different sense, as explained here in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מִלַּךְ (to reign).

Verb-stem: מָלַךְ he has reigned. Noun-stem: מֶלֶךְ king.

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. pret.] as the stem-word.

3. These trilateral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a ו, which is uttered as a vowel (§ 24, 2, c), and thus reduces the form to one syllable, e. g. קָם for קָוָם.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Shemitish languages, that we must look upon it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and commonest ideas, as אָב *father*, אִמָּה *mother*, אָח *brother*, come under this law; thus we have אִמִּי *my mother*, as if derived from אִמָּה. Yet, on the other hand, stems with three consonants (*trilateral roots*) may be reduced to two consonants, which with a vowel uttered between, form a sort of *root-syllable*, from which again several trilateral stems with the same meaning have sprung up. Such root-syllables are called *primary* or *biliteral roots*. They are very easily made out when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems דָּבַד, דָּבַדָּ, דָּבַדָּה, דָּבַדָּה, דָּבַדָּה have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters דָּד *dakh* [comp. Eng. *thwack*] constitute the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of trilateral stems, which have two radical letters and the fundamental idea in common.

Only a few examples of this sort here:—

From the root קָץ, which imitates the sound of *hewing*, are derived immediately קָצַץ, קָצָה *to cut off*; then קָצַב, קָצַע, קָצַר, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קָדִין, *Kadi*, a judge). Related to this is the syllable קָשׁ, קָס from which is derived קָטַס *to cut into*; קָשַׁב *to sharpen*; קָשָׁה *to pare*. With a lingual instead of the sibilant, קָט, קָר; hence קָטַב *to cut down*, *to destroy*; קָטַל *to*

cut down, to kill; **קָצַץ** to cut off, to shorten; **קָצַץ** to tear off, to pluck off; **קָרַר** to cut asunder, to split. A softer form of this radical syllable is **כָּס**; hence **כָּסַם** to cut off, to shear off; **נָסַם** Syr. to sacrifice, to slay for sacrifice. Still softer are **גו** and **גר**; hence **גָּזַז** to mow, to shear; **גָּזַה** to hew stones; **גָּזַז**, **גָּזַז**, **גָּזַר**, **גָּזַר** to hew off, to cut off, to eat off, to graze; and so **גָּרַר** to cut, **גָּרַר** to cut off; compare also **גָּרַה**, **גָּרַה**. With the change of the palatal for the guttural sound, **הָצַב**, **הָצַב** to hew stones and wood, **הָצַץ**, **הָצַץ** to split, divide, **הָץ** arrow (*oxizα*), **הָרַר** to sharpen, **הָרַר** arrow, lightning, also **הָרַה** to see (Lat. *cernere*, Germ. *scheiden*), and many others.

The syllable **הם** expresses the *humming* sound made with the mouth closed (*μύω*); hence **הָמַה**, **הָמַה** (*נָמַם*), Arab. **המה** to hum, to buzz. To these add **בהם** to be dumb; **רהם** to become mute, to be astonished.

The radical syllable **רע**, of which both letters have a tremulous sound, means to tremble, in the stem-words **רָעַר**, **רָעַל**, **רָעַם**, **רָעַשׁ**: then it is expressive of what causes tremulous motion or agitation, as thunder (*רעם*), the act of shattering, of breaking in pieces (*רעץ*, *רעץ*).

Compare with these the radical syllable **גב** with the idea of *elevation*, *curring upward* (*gibbous*). **פר** to break, **לע**, **לח**, to lick, to sup, under the articles **נָכַב**, **פָּרַר**, **לֹעַץ** in *Gesenius's Hebrew Lexicon*.

From a further consideration of this subject we may draw the following observations:—

- a) These roots are mere abstractions from stems in actual use, and are themselves not in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a form that they exhibit only the elements of the root itself, as **הם** *perfectus fuit*, **קל** *light*.
- b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock. E. g. **הָפַץ** [comp. Eng. *tap*], **רָפַץ** *ῥάπτω* (*ῥάφω*), **פָּלַץ** [comp. Eng. *club*], **κολάπτω**, **לֹעַץ** *λάττω*, *λανθάνω*.
- c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (§ 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations. E. g. **קָרַח** and **קָלַח** to be smooth, to be shorn, to be bald; and even **קָלַח** to be bare. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as **גָּלַל** to roll (spoken of a ball, of the rolling of waves), but **גָּרַר** more for a rough sound, as made in the act of *scraping*—*σάβω*, *σῆβω*, *verro*; **הָצַב** to cut stones or wood, requires a stronger sound than **גָּזַז** to cut grass, to mow.
- d) It appears also that those consonants which resemble each other in strength or feebleness, are commonly associated in the formation of root-syllables, as **כס**, **גז**, **גר** (never **כץ**, **גץ**, **גרץ**); **פז** (seldom **פזץ**); **קט**, **גד** (not **קד**). Scarcely ever are the first two radicals the same (*הָרַה*) or very similar (*הָרַה*). On the contrary the last two are very often the same (§ 66).*

* Letters which are not found associated as radicals are called *incompatible*.

e) The tendency to substitute smooth for harsh sounds (see letter c) is sometimes so great that *l, n, r*, especially when used as middle stem-letters, are even softened to vowels, as *דָּרַשׁ* to tread down, to thresh; *אָרַץ*, *אֵרֶץ* (comp. *אָנַס*), to press, and many others. Comp. *salvare*, French *sauver*; *calidus*, Ital. *callo*, in Naples *caudo*, French *chaud*; *falsus*, *falso*, in Calabria *fauzu*, French *faux*; and the pronunciation of the English words *talk*, *walk*. Comp. § 19, 5, Rem.

f) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. *הָיָה*, *הָיָה*, *הָיָה* to be narrow, to afflict; *אָגַע*, *אָגַע* [anguish, Welsh *yngh*, *angau*]; *הָרַח* to tread [comp. *track*]; *בָּרַם*, *βρέμω*, *fremō* [Welsh *brefu*], to make a humming sound (to buzz, hence to spin), &c.

A full development of this active change among the elements of the language, may be found in the later editions of Gesenius's Hebrew Lexicon. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a people secluded from all the rest of the ancient world, but as imitations of nature, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. To a secondary process or later epoch of the language belong stem-words of *four* and, in the case of nouns, even of *five* consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.* This lengthening of the form is effected in two ways: a) by adding a fourth stem-letter; b) by combining into one word two trilateral stems, so that then even *quingueliterals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as *קָטַל*, *קָטַלְטַל*; *סָבַב*, *סָבַבְסַב*, are not regarded as quadrilaterals, but as variations in conjugation (§ 54). So likewise the few words which are formed by prefixing *שׁ*, as *שְׁלֵהָבֶה* flame from *לָהַב*, Aram. conj. *Shafel* *שְׁלֵהַב*.

Rem on a). Some forms are made by the insertion particularly of *l* and *r* between the first and second radicals; as *בָּרַס*, *בָּרַסְס* to shear off, to eat off; *שְׁרֵבִיט* = *שֵׁבֶט* sceptre; *זָעַה*, *זָעַהּ* to glow; *זָלְזָפָה* hot wind (the first form with *ר* frequent in Syr.). This mode of formation is analogous with

They are chiefly such as too strongly resemble each other, as *בָּה*, *גָּה*, *קָה*. Some letters, however, have been falsely considered incompatible, as *ר* and *ל*, which are often found associated e. g. in *הָרַל* and *הָרַל*, from the harsher forms *הָרַר*, *הָרַר*. Comp. *γαυρός* by the side of *γαύρον*, *δαίω* by the side of *δαίω*, and much that is analogous in Sanskrit.

* Especially in Æthiopic, where these forms are very frequent, see Hupfeld's *Exercitatt Æthiop.* pp. 24 foll.

Piël, and in Aramæan the two forms exist together, as פִּיֵּל, פִּיֵּל. In Latin there is a correspondent lengthening of the stem; as *findo*, *scindo*, *tundo*, *jungo*, from *fid*, *scid* (σκαδῶ), *tud*, *jug*. Additions are also made at the end, principally of *l* and *n*; as פִּיֵּן *an axe*, from פָּרַז *to cut* [comp. *graze*]; פִּרְמֵל *an orchard*, from פָּרַם; גִּבְעֵל *flower-cup*, from גִּבְרֵי *cup*; from חָרַג *to tremble*, חֲרִיֵּל *to hop*; (the termination *el* has perhaps a diminutive force, as it has in many languages).

Rem. on *b*). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form, as צִפְרֵיֶשׁ *a frog*, perhaps prop. *marsh-hopper*, from צָפַר *to hop*, and Arab. رِيش *a marsh*. שְׁלֵאֲמֵן *tranquil*, from שָׁלַח *to be quiet*, and שְׁאֲמֵן *to be at rest*; or a feeble letter is cast away, as צִטְצִית *a bat*, from עֵטל *dark* and צָה *flying*. Still bolder changes are sometimes made in the amalgamation of words, as פִּלְמִנִי (ὁ δειῖνα) Dan. viii. 13 from אֶלְמִנִי.

It should be remarked that *quadriliterals* may be shortened again into *triliterals*. E. g. from חֲרִיֵּל (*hop*, see above), חָרַל with the same signification; hence חֲרִיֵּל *a partridge* (from its hopping, limping gait); שִׁרְשָׁה *a chain* for שִׁרְשָׁר, from שָׁרַר.

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32 foll.), and some particles, especially *interjections* (§ 103, 1), which as an ancient and crude formation have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflexion.* Most of the particles, however, are either derived from nouns or resemble them in inflexion, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See § 97, &c.)

SECT. 31.

OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflexion, are effected in two ways: 1) by changes in the stem itself, particularly in its vowels; 2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflexion (as in expressing the comparative degree and several relations of case), belongs rather to the Syntax than to that part of grammar which treats of *forms*.

The second mode of forming words, namely, by agglutination, which is

* Comp. Hupfeld's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung, in the Zeitschrift für die Kunde des Morgenlandes, Bd. II. S. 124 ff. 427 ff.

exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as well as the Shemitish, had early recourse also to the first mode, namely, internal modification of the stem, and in the period of their youthful vigour developed a strong tendency to follow this process; but in their later periods this tendency continually diminished in force, so that it became necessary to use syntactical circumlocution. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches [called the *Romance language*]. The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification in Sanskrit and Greek; the Chinese is almost entirely destitute of any grammatical structure, and supplies its place by syntactical methods.

2. Both methods of formation and inflexion are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (קטל, קטל, קטל, קטל, קטל). We have an example of the other method in הקטל, and of both in the same word in הקטל. Inflexion by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see §§ 44, 47); moreover it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only slight traces [§ 88].

CHAPTER I.

OF THE PRONOUN.

SECT. 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

1. THE personal pronoun (as well as the pronouns generally) is among the oldest* and simplest elements of the language (§ 30, 4). On this account, and because it lies at the foundation of the flexion of the verb (§§ 44, 47), it properly claims our first attention.

* Among other proofs of the high antiquity of these words is the very striking coincidence between them and the pronouns of the ancient Egyptian language (by far the oldest in which we possess written monuments), see the comparison in *Allg. Lit. Zeitung*, 1839, No. 80.

2. The pronouns in their separate and chief forms, or as expressing the nominative, are the following:—

<i>Singular.</i>	<i>Plural.</i>
1. <i>comm.</i> אֲנִי, in pause } אָנִי; אַנִּי, in pause } <i>I.</i>	1. <i>comm.</i> אֲנֶחְמִי, (אֲנֶחְמִי), } (אֲנִי) } <i>we.</i>
2. { <i>m.</i> אַתָּה (אַתָּה), in pause } אַתָּה } <i>thou.</i>	2. { <i>m.</i> אַתֶּם } אַתֶּן, אַתְּנָה } <i>ye.</i>
3. { <i>m.</i> הוּא } <i>he.</i> הִיא } <i>she.</i>	3. { <i>m.</i> הֵם, הֵמָּה } הֵנָּה, הֵנָּה } <i>they.</i>

The forms included in parenthesis seldom occur. A complete view of these pronouns with their abbreviated forms (*suffixes*) is given at the end of the grammar in Parad. A.

REMARKS.

I. *First Person.*

1. The form אֲנִי is nearly as frequent in the Old Testament as אָנִי. The former exists in the Phœnician, but in no other of the kindred dialects;* from the latter are formed the *suffixes* (§ 33). In the Talmud אָנִי is constantly used, and אֲנִי very seldom.

2. The formation of the plural in this and the other persons, though analogous with that of verbs and nouns, exhibits (as also in the pronoun of other languages) much that is irregular and arbitrary. אֲנֶחְמִי is manifestly the plural of אֲנִי (with the exchange of כ for ח), as also אַתֶּם is of אָנִי. The form אֲנִי, from which the suffixes are derived, occurs only in Jer. xlii. 6 (*Kethibh*). The form אֲנִי is found only six times; e. g. Gen. xlii. 11, Numb. xxxii. 32. (In the Talmud אֲנִי alone appears).

3. The first person alone is of the *common gender*, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German [as also in English, Celtic, &c.] the distinction is omitted here also), and the third person spoken of.

II. *Second Person.*

4. Instead of Daghesth forte in אַתָּה, אַתָּה, אַתֶּם, אַתֶּן, אַתְּנָה, &c., the kindred dialects have an *n* before the ה, Arab. *anta* f. *anti* thou, plur. *antum* f. *antumna* ye. The essential syllable is תָּה *tā* (see § 41, 1); the *an* prefixed is demonstrative, and gives more support to the form. אַתָּה without ה occurs only five times, e. g. Ps. vi. 4, and each time as *Kethibh* with

* In Phœnician it is written אֲנִי, without the ending ה, and spoken somewhat like *anekh* (Plauti *Panulus*, V. 2 35., Gesenii *Mon. Phœnicia*, pp. 376. 437). A trace of this form is found in the Æthiopic *qatalku* (I have killed). In ancient Egyptian ANK (pronounced *anok*).

the *Qeri* אָתָּה. As the vowels of the text belong to the *Qeri* (§ 17), the reading of the *Kethibh* may have been אָתָּ as an abbreviation from אָתָּה.

The feminine form was originally pronounced אָתָּ (with the feminine designation אָ—, probably from אָתָּ she, properly *thou she*, compare אָתָּתְּלִי, § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflexion of the verb are derived from it (§ 44, Rem. 4, § 58, 1). The י, however, was but slightly heard (in Syriac it was at length only written, not pronounced), and therefore fell away, so that the Jewish critics, even in the above mentioned passages, place in the *Qeri* אָתָּ, whose *Sh'eva* stands in the punctuation of the text (§ 17). The same final י appears, moreover, in the unfrequent forms of the suffix אָתָּי, אָתָּיִי (§ 57).

5. The plurals אָתָּם, אָתָּן are blunted forms (comp. § 27, Rem. 4, b) of אָתָּם (Arab. *antum*, Chal. אָתָּן, a form which lies at the foundation of some verbal inflexions, § 58, 1), and אָתָּן or אָתָּן, the full final vowel giving place to the obtuse sound of *e*, somewhat in the manner of the third person. אָתָּן is found only once (Ezek. xxxiv. 31, where another reading is אָתָּן), and אָתָּן (for which MSS. have also אָתָּן) occurs only four times, viz. in Gen. xxxi. 6; Ez. xiii. 11, 20; xxxiv. 17. For the ending אָתָּ see No. 7.

III. Third Person.

6. The א was, perhaps, heard at the end of אָתָּה and אָתָּה as a kind of half-vowel, *húa, húa*, as *e* in German *die* (old Germ. *thiu, thia*), *sie, wie*. A trace of this appears in the Arabic; as *huwa, hiya*, in the common dialect *húa, húa*.

The masculine אָתָּה is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for אָתָּה, give it the appropriate pointing of this form (אָתָּה), and require it to be read אָתָּה (comp. § 17). It is, however, to be sounded rather according to the old form אָתָּה.

7. The plural forms אָתָּם and אָתָּן are got from אָתָּה and אָתָּה in the same manner as אָתָּם from אָתָּה. In Arab. where they are pronounced *hum, hunna*, the obscure vowel-sound is retained. The אָ— in both forms (He *paragogic*) has a *demonstrative* force. (See § 88, 2.) In Chald. (אָתָּם, אָתָּן), Arab. and Æthiop. (*humū, hōmū*) there is a ו (as *Cholem* or *Shureq*) appended, which occurs in Hebrew in the poetical forms אָתָּם, אָתָּן (§ 57, 3, Rem. 1).

8. The pronouns of the third person אָתָּה, אָתָּה, אָתָּה, אָתָּה, are also *demonstrative* pronouns (see § 120, 1).

SECT. 33.

SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative: * the accusa-

* See an exception in § 119, 2.

tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns, and particles (*suffix pronouns*, usually *suffixes*), e. g. הוּ *him* and הוּ *his* (from הוּ *he*), thus הוּ *I have killed him*, הוּ *his horse*.

Instances of the same construction occur in Greek, Latin, and German, as $\text{πατρί}\mu\text{ου}$ for $\text{πατρί}\mu\text{ς}$ *ἐμὸν*, Lat. *ecce eum* in Plautus for *ecce eum*, Germ. *du hast's* for *du hast es* [comp. vulgar English *giv'em* for *give them*]. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. Concerning the *cases* which these suffixes denote, let it be remarked:—

- a) When joined to verbs, they denote the accusative (but comp. § 119, 3), הוּ *I have killed him*;
- b) When joined to substantives, they denote the genitive (like $\text{πατρί}\mu\text{ς}$ *patēr ejus*), and then serve as *possessive pronouns*, as אבִּי (*abh-i*) *my father*;
- c) When joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb, e. g. הוּ (*prop. my vicinity*) *with me*, like *mea caussa*, on the contrary הוּ *behold me*;
- d) The dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (ל sign of the dative, מִן *in*, מִן *from*, § 100) with the suffixes, as לְהוּ *to him*, מִןְהוּ *in him*, מִןְהוּ *from you*.

3. Some of these suffixes are probably derived from forms of the separate pronoun which were early lost in Hebrew, as הוּ *thee* from a form like הוּ — הוּ † *thou*. This applies also to the affirmatives of the verb (§ 44, 1).

4. The suffix of the verb (the accusative) and the suffix of the

* With some adverbs we must translate the suffixes by the nominative, § 98, 5.

† That a palatal (k) and lingual (t) are liable to be exchanged is manifest from the speech of young children, who frequently confound them as *likke* for *little*. Obvious instances of this exchange are found in many languages as Gr. $\delta\upsilon\lambda\omega$ = $\kappa\upsilon\lambda\omega$, Gr. $\tau\lambda\varsigma$ = $\text{Æol } \kappa\lambda\varsigma$, Lat. *quis*, and in the Hebrew itself הוּ = הוּ *to drink*. There is thus a strong presumption that the pronoun of the second person in the Shemitish languages must have had two forms, one with k and the other with t, as הוּ and הוּ אמַר and אמַר . In Celtic there is a similar change, as Welsh *tú* but Cornish *chee* (thou) and *chwi* (you) — Tr.

noun (the genitive) are mostly the same in form, but sometimes they are different, e. g. **נִי** *me*, **נִי** *my*.

For a view of all the forms of the pronoun both separate and suffix, see *Paradigm A*; more explanation about the suffix of the verb and the mode of attaching it to the verb will be found in §§ 57—60, about the suffix of the noun in § 89, about prepositions with suffixes in § 101.

SECT. 34.

THE DEMONSTRATIVE PRONOUN.

Sing. m. **זֶה** *
 f. **זֹאת** (זֶה, זֹה) } *this.*
Plur. comm. **אֵלֶּה** (rarely **אֵל**) *these.*

The feminine form **זֹאת** is for **זֶאת** (from **זֶה** = **זֶה** and the feminine ending **ת**, see § 79, 2); and the forms **זֶה**, **זֹה**, which are both of rare occurrence, come from **זֹאת** by dropping **ת**. The forms **אֵל** and **אֵלֶּה** (akin to the Arabic article **أَل**, see § 35, Rem. 1) are plural according to use and not according to grammatical inflexion. **אֵל** occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article **הָאֵל** (Rem. 1). The ending **הָאֵלֶּה** in **אֵלֶּה** (same as **הָאֵלֶּה**) is a demonstrative appendage, as in **הָאֵלֶּה** (§ 32, Rem. 7).

Another secondary form of the demonstrative is **זֶה**, used only in poetry. It stands mostly for the relative [like *that* for *who*], and is used alike for all numbers and genders, like **אֵשֶׁר** (§ 36).

Rem. I. This pronoun receives the article (**הַזֶּה**, **הַזֹּאת**, **הָאֵלֶּה**) according to the same rules as the adjectives, § 109, 2. There are, besides, some peculiar forms in which **ל** is inserted after the article, **הַלְזֶה** Gen. xxiv. 65; xxxvii. 19; **הַלְזֹה** fem. Ez. xxxvi. 35, and shortened **הַלְזֶה** usually *masc.* Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but *fem.* in 2 Kings iv. 25. In Arabic there is a corresponding form *alladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 97, &c. [see also § 115, note].

* In most languages the demonstratives begin with *d*, hence called the *demonstrative sound*, which is, however, interchanged with a *sibilant* [as in Heb. **זֶה**] or a rough breathing. Thus in Aram. **זֶה**, **זֹה**, **זֶה**, **זֹה** *this*, Arab. *dhu, dhi, dha*; Sanskr. *sa, sâ, tat*. [Gr. *ὁ, ἡ, τό*], Goth. *sa, sô, thata*; Germ. *da; der, die, das* [our *the, this, that*; Welsh *dyna; hyn, hyna*], &c.

SECT. 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the third person, but of so feeble import that it was scarcely used except in connexion with the noun. Its usual form is ה־ , with a short sharp-spoken \tilde{a} and a doubling of the following consonant (by *Daghesh forte*), e. g. הַשֶּׁמֶשׁ *the sun*, הַיָּאֵר *the river* for הָיָאֵר (according to § 20, 3, b).

When the article ה־ stands before a word beginning with a guttural, then the *Daghesh forte* cannot (according to § 22, 1) be used, and hence the short and sharp \tilde{a} (Pattach) is lengthened into \bar{a} (Qamets) or \ddot{a} (Seghol).

But to be more minute:—

1) Before the weakest guttural א and before ר (§ 22, 5) the vowel of the article is always lengthened, as הָאָב *the father*, הָאַחֵר *the other*, הָאִמָּה *the mother*, הָאִישׁ *the man*, הָרֶגֶל *the foot*, הָרֹאשׁ *the head*, הָרָשָׁע *the evil-doer*.

2. For the other gutturals it is in general the rule, that the stronger the guttural the firmer is the syllable of the article, both as to its sharpness and its short \tilde{a} . But there are then two cases to be distinguished:—

A) When the guttural is followed by some other vowel than ־ or ֿ , then a) before ה and ח (as being stronger), the article regularly remains ה־ , as הַחַיָּה *that*, הַחֹדֶשׁ *the month*, הַחֵיל *the strength*; with rare exceptions, as הַחַיִּי Gen. vi. 19, and always הֵהֶם *those*; b) before ע the Pattach is generally lengthened, as הָעֵין *the eye*, הָעִיר *the city*, הָעֶבֶד *the servant*, pl. הָעֲבָדִים . (Exceptions in Jer. xii. 9.)

B) But when the guttural is followed by ־ , then a) before ה and ע the article is always ה־ , provided it stands immediately before the tone-syllable, else it is הֶ־ , e. g. הָעָם *the people*, הָהָר *the mountain*, הָעֵין (in pause), הַהָרָה *towards the mountain*, on the contrary הַהָרִים *the mountains*, הָעֵוֹן *the guilt*; b) before ח the article is always ה־ , without regard to the place of the tone, as הָחֹכֶם *the wise*, הָחֵג *the feast*; so also c) before ח, as הַחֲלִי *the sickness*, הַחֲרָשִׁים *the months*. (On the contrary הַחֲכָמָה according to A, a.)

Gender and number have no influence on the form of the article.

Rem. 1. It is commonly assumed that the original form of the Hebrew article was הַל, the ל being always assimilated to the following letter. But on the contrary—1) the form הַי, הַי is in itself demonstrative; comp. in Aram. and Arab. هَا *ecce*: 2) הַל nowhere occurs in its full form, not even in הַלְזָה (see § 34, Rem. 1), where besides הַי we have also the demonstrative form הַי: 3) the Arab. article اَل, adduced in support of this assumption, belongs to another and distinct pronominal stem related to the Heb. אֵלָה. It occurs indeed in the Old Testament, but with certainty only in the Arabic name אֶלְמוֹדַד;† according to others, in אֶלְקֹם *the people* Prov. xxx. 31, and in אֶלְגָּבִישׁ *ice, hail* = גָּבִישׁ Ezek. xiii. 11, 13; xxxviii. 22.

2. When the prepositions בּ, ל, and the בּ of comparison (§ 100) come before the article, the ה falls away and the preposition takes its points (§ 23, 5), as בְּשָׁמַיִם *in the heaven* for בְּהַשָּׁמַיִם; לָעָם *to the people* for לְהָעָם, בְּהָרִים *on the mountains*. With בּ, however (which is less closely connected with the word), the ה very often remains, as בְּהַיּוֹם Gen. xxxix. 11, but also בַּיּוֹם Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as לְהָעָם 2 Chron. x. 7. (But see 1 Sam. xiii. 21.) With ל, which in conception is still less closely connected with the word, the ה always remains, as וְהָעָם *and the people*.

SECT. 36.

THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers is אֲשֶׁר *who, which*. In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form אֲשֶׁ by the elision of א and assimilation of ר, according to § 19, 2, 3; more rarely the form אֲשֶׁ Judges v. 7, Cant. i. 7, and before א in a single instance אֲשֶׁ Judges vi. 17, though elsewhere אֲשֶׁ before the gutturals. The still more abbreviated form אֲשֶׁ* occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 121. 1.

אֲשֶׁר is used also as a conjunction, like *quod, ōti, that*. Closely con-

* In the Phœnician it is always written אֲשֶׁ, and pronounced *sa, se, si*. Mo-numm. Phœnicia, p. 438 Comp. above § 2, 5. In modern Hebrew also אֲשֶׁ has become the predominant form. † Gen. x. 26.

nected with it in meaning is **מִי**, which also belongs to the pronominal stems, § 102.

SECT. 37.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is **מִי** *who?* (of persons), and **מָה** *what?* (of things).

The pointing of **מָה** with *Qamets* is seldom found except in pause and before **א** and **ר**, as **מָה אַתֶּם** *what are ye?* **מָה רֹאִיתֶם** *what do ye see?* rarely before **ה** as in Josh. iv. 6, 21. It is commonly written in close connexion with the following word: a) **מִה־** with *Maqqeph* and *Daghesh forte conjunctive* (§ 20, 2), as **מִה־לָּךְ** *what to thee?* and even in one word, as **מִלָּכֶם** *what to you?* Is. iii. 15. **מִזֶּה** *what is this?* Ex. iv. 2; b) before the harder gutturals **ה**, **ח**, **ע**, it likewise receives *Pattach* with the *Daghesh* implied in the guttural (§ 22, 1), **מִה־הֵיא** Num. xiii. 18; c) when the guttural has *Qamets*, it receives *Seghol* (according to § 27, Rem. 2), as **מִה־עָשִׂיתָ** *what hast thou done?* This *Seghol* stands also occasionally before letters that are not guttural, as **מִה קוֹל יְגוֹ'** *what voice, &c.?* 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover in the form **בְּמָה**, **בְּמִה** (see more in the Lexicon under **מָה** in the note).

2. Both **מִי** and **מָה** occur also as an indefinite pronoun, in the sense of *whoever*, *whatever*.

CHAPTER II.

OF THE VERB.

SECT. 38.

GENERAL VIEW.

1. THE verb is, in the Hebrew, the most elaborated part of speech as to inflexion, and also the most important, inasmuch as it mostly contains the *stem* of the others (§ 30), and its various modifications are, to a great extent, the basis of the other forms in the language.

2. Yet *all* verbs are not stem-words. Like nouns they may be divided, in respect to their origin, into three classes.

a) *Primitives*. e. g. **מָלַךְ** *to reign*; **יָשָׁב** *to sit*.

b) *Verbal derivatives*, derived from other verbs, e. g. **יָצַק** *to jus-*

tify, הַצְטִיחַ to justify one's self, from צָדַק to be just ; commonly called *conjugations* (§ 39).

- c) *Denominatives*, or those derived from nouns ; e. g. אָהַל and אָהַל to pitch a tent, from אֹהֶל a tent ; שָׁרַשׁ to root out and הִשְׁרִישׁ to take root, from שָׁרֵשׁ a root.

These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun from which the denominative verb comes, is in most cases itself derivative ; e. g. לָבֵן to be white, hence לִבְנָה a brick (from the colour), and hence again לָבֵן to make bricks ; from הִגָּה to increase greatly, הִגָּה a fish, and hence again הִיגָה to fish.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose consonants, originally a servile, has become a radical. E. g. נָוַח to rest, to set one's self down ; hence the noun נִוָּח a setting down ; hence again נָחַח to descend ; in like manner שָׁחַח grave, destruction (from שָׁוַח), hence שָׁחַח to destroy.

SECT. 39.

1. The third person of the Preterite is generally regarded as the stem-form of the verb, as קָטַל he has killed, כָּבַד he was heavy.* From this are derived the other persons of the Preterite and the Participle. Another, more simple still, is the Infinitive, with which the Imperative generally agrees in form, and from which is derived the Future, as קָטַל, also קָטַל.

The first ground-form, of two syllables (Arab. *qatala, qatila, qatula*), may be called the concrete ; and the second, which is generally monosyllabic (Arab. *qatl, qill, qull*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ו, the full stem appears only in the second form ; e. g. שָׁוַב, of which the third person Pret. is שָׁב.

2. From this stem are formed, according to an unvarying analogy in all verbs, the *verba derivata*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative ; passive, reflexive, reciprocal). E. g. לָמַד to learn, לָמַד to cause to learn, to teach ; שָׁכַב to lie, הִשְׁכַּיֵּב to cause to lie, to lay ; שָׁפַט to judge, נִשְׁפָּט to contend before a judge, to litigate.

* The infinitive is here used for the sake of brevity in most Grammars and Lexicons, thus לָמַד to learn, prop. he has learned.

In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell*; *jacere, to throw, jacere to lie*; *γίνομαι to be born, γεννᾶω to bear*. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they are called, since the time of Reuchlin, *conjugations* (Hebr. בְּיָנִינִים, more correctly *species, modifications*) of the ground-form, and both in the Grammar and the Lexicon are always treated of in connexion as parts of the same verb.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קָטַל; קָטַל, קָטַל; קָטַל, קָטַל; comp. *to lie, to lay*; *to fall, to fell*); partly in the addition of formative letters or syllables (נִקְטַל, הִקְטִיל; comp. *to speak, to bespeak*; *to count, to recount*; *bid, forbid*); sometimes in both united, as הִתְקַטַּל. (Comp. § 31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; so that, for instance, all the passives are formed as reflexives by the prefix syllable אַח, אַח. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 6).

4. Grammarians differ as to the *number and arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The ground-form is called *Kal* (קַל *light*, because it has no formative additions); the others (כְּבִדִּים *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish Grammarians, פָּעַל *he has done*.* Several of them have passives which distinguish themselves from their actives by the obscure vowels. The most common conjugations (including *Kal*) are the *five* following; but few verbs, however, exhibit them all.

* This verb, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for פָּקַד, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as פָּקַדְתָּ, פָּקַדְתָּ. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to the harmonic treatment of the Shemitish languages, inasmuch as it is found with a slight change (Arab. and Æthiop. קָטַל) in all of them. In Hebrew, it is true, it has only the forms of *Kal*, which are not frequent, and occur only in poetry; yet it may be retained as a *type* or model sanctioned by usage.

<i>Active.</i>		<i>Passive.</i>
1. Kal.	רָצַח <i>to kill.</i>	(wanting.)
2. Niphal.	נִרְצַח <i>to kill one's self.</i>	(very rare.)
3. Piël.	רָצַח } <i>to kill many, {</i> } <i>to massacre. }</i>	Pual. רָצַח
4. Hiphil.	הִרְצִיחַ <i>to cause to kill.</i>	Hophal. הִרְצַח
5. Hithpaël.	הִתְרַצַּח <i>to kill one's self.</i>	Hothpaal. הִתְרַצַּח

There are *several other less frequent* conjugations, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 54).

In Arabic there is a greater variety of forms, and the series of derived conjugations, with their mutual relation, though not perfect, exhibits more regularity than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal.* 2. *Piël* and *Pual.* 3. *Poël* and *Poal* (§ 54, 1). 4. *Hiphil* and *Hophal.* 5. *Hithpaël* and *Hothpaal.* 6. *Hithpoël* (§ 54). 7. *Niphal.* 8. Wanting in Hebrew. 9. *Pilel.* The most appropriate division is into *three* classes; 1) The intensive *Piël*, with the analogous forms derived from it; 2) The causative *Hiphil*, and its analogous forms (*Shaphel, Tiphel*); 3) The reflexive and passive *Niphal.*

SECT. 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is very poor, having only two tenses (*Preterite* and *Future**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the diversity in the senses of the same form, § 123, &c.) or in syntactical connexion with other words. The jussive and optative are sometimes indicated by peculiar forms of the future (see § 48).

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed.

2. In respect to their relation to one another, the forms of each conjugation may be embraced in two classes (§ 39, 1). The third person of the Preterite is the ground-form of one of these classes, which embraces, however, only the remaining forms of

* See note * to § 47.—TR.

the Preterite and, in some conjugations, the Participle; the Infinitive is the ground-form of the other, which embraces the Imperative, which is generally of the same form, the Future, and often the Participle. E. g.

<i>Kal, Pret.</i>	מָלֵא, <i>Part.</i> מֵלֵא
<i>Niph. —</i>	נִקְטַל, <i>Part.</i> נֹקֵט
<i>Kal, Inf. and Imp.</i>	קָטַל, <i>Fut.</i> יִקְטַל
<i>Piël, — — —</i>	קָטַל, <i>Fut.</i> יִקְטַל, <i>Part.</i> מִקְטֵל.

3. In the inflexion of the Pret. and Fut. by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

SECT. 41.

In the formation of all the verbs there is the same general analogy; and the Hebrew has properly no anomalous verbs, like those, for instance, in Greek, which end in *μν*. The deviations which occur from the general model of the regular verb are owing—

- a) To the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel-changes according to § 22 (*guttural verb*, §§ 61—64);
- b) To the falling away of a strong stem-letter by assimilation or contraction (*contracted* verb*, §§ 65, 66), as נָנֵשׁ, נָבֵב;
- c) To the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent or feeble verb*), §§ 67—74), as קָיָם, קָשַׁב.

The letters of the old Paradigm פָּעַל are used in naming the letters of the stem, פ designating the first, ע the second, and ל the third. Hence the expressions, *verb* פָּא for a verb whose first radical is א (*primæ radicalis* א); *verb* לִה for one whose third radical is ה (*tertiæ radicalis* ה); *verb* עֵע (*ע doubled*) for one whose second and third radicals are the same (*mediæ radicalis geminatæ*).

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 77).

I. OF THE REGULAR VERB.

SECT. 42.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the irregular verbs, it will be most convenient (and will also exhibit the subject in the most clear light to the learner) to present, while treating of the former, whatever belongs to the general analogy of the verb.

Paradigm *B* exhibits a complete view of the usual conjugations, with their inflexions, in their most general form. Full explanations are given in the following sections (43-51), where every subject is elucidated on its first occurrence; thus under *Kal* the inflexions of the Preterite, of the Future, and its modifications, are minutely explained with reference also to the other conjugations; and under the regular verb are given the forms and significations of conjugations which apply also to the irregular, &c.

A. OF THE GROUND-FORM, OR KAL.

SECT. 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Pret.* in the ground-form is קָטַל, especially in *transitive* verbs. There is also a form with *E* (*Tsere*), and another with *O* (*Cholem*), in the second syllable; the two latter are usually found with *intransitive* meaning, and for expressing states and qualities, e. g. כָּבֵד *to be heavy*, קָטַן *to be small*. Sometimes both forms, the transitive and the intransitive, exist together, as מָלֵא *to fill* (Esther vii. 5), מָלֵא *to be full* (comp. § 47, Rem. 2), yet also with the same sense for both forms, as קָרַב and קָרַב *to approach*.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*.* The example selected shows, at the same time, the effect of inflexion on *Daghesh lene* in the middle stem-letter.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretonic Qamets in the first syllable has little strength, and becomes vocal Shéva on the shifting of the tone, as קָטַלָּהּ. In Aramæan it wholly falls away in the root itself, as קָטַל, קָטַל.

Rem. 2. Examples of *denominatives* in Kal: חָמַר *to cover with pitch*, from חָמַר *pitch*; מָלַח *to salt*, from מָלַח *salt*.

* A verb *middle A* is one that has *Pattach* or *Qamets* under the *middle radical* or in the second syllable; a verb *middle E*, one that has *Tsere*; and a verb *middle O*, one that has *Cholem*.—Ta.

SECT. 44.

PRETERITE OF KAL AND ITS INFLEXION.

1. The inflexion of the Preterite in respect to person, number, and gender, is effected by the addition of fragments of the personal pronouns (*affirmatives*) to the end of the ground-form. In explaining this connexion, we may treat the ground-form as a *participle*, or a *verbal adjective*,* thus קָטַלְתָּ *killing-thou*, or *killer-thou* (a *killer wast thou*), יִרְאֵיתֶם *fearing ye*, for קָטַל אַתָּה, יִרְאֵה אַתָּם. In the *second* person this is readily seen, as well as in קָטַל אָנֹכִי for קָטַלְתָּ. In the first person sing. קָטַלְתִּי we have י, the simple germ of the pronoun, united with the demonstrative sound ת, by which the affirmative receives more support, and is at the same time distinguished from the suffix-forms לִי and לְי (as if one would form אֶנֶכִּי, אֶתִּי *I* after the analogy of אֶתָּה).† In the *third* person, הִיא (originally הִיא, comp. Rem. 4) is a designation of the feminine (as in the noun (§ 79, 2), and הֵן (orig. הֵן) is a sign of the plural.

In the Indo-Germanic tongues the inflexion by persons originated in the same manner, as is shown in Greek by the Doric ending *μεν* (from *ἄμμεν*, *we*), and in Latin by *mus*,‡ [and much better still in Welsh, e. g. *wyf* I am (with ending *f* from *fi*, I), *wyt* thou art (ending *t* from *ti*, thou), *yw* he is (no ending as in Hebrew), *ym* we are (ending *m* from *ni*, we), *yeh* you are (ending *ch* from *chwi*, you), *ynt* they are (ending *nt* from *hwynt*, they)]; but the traces of its origin are [except in Welsh] more obliterated than in Hebrew. This is true also of inflexion in the later Shemitish languages; e. g. 1 pers. Arab. *qataltū*, Syr. *qelleth*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3 *fem. sing.* קָטַלְתָּ is followed by the 3 *masc. plur.* קָטַלְתֶּם, and that of the 2 *masc. sing.* קָטַלְתָּ by all the forms of the first and second persons.§ Only קָטַלְתֶּם, קָטַלְתֶּן have the tone on the last syllable, and, in consequence, Sh^eva under the first radical (§ 27, 3).

* On the intimate connexion between the Preterite and the verbal adjective, see what has been already said § 39, 1. They often have the same form, as מָלֵא *full*, or *he is full*; קָטַן *small*, or *he is small*.

† Gesenius, on the contrary, maintained (and so does Ewald), that the affirmative תִּי comes strictly from אֶנֶכִּי, אֶתִּי, an ancient form supposed to have been actually used for אֶנֶכִּי.—Tr.

‡ See Bopp's *Vergleichende Grammatik*, § 439, &c.

§ In the Paradigms the forms קָטַלְתָּ and קָטַלְתֶּם are, therefore, marked out with an asterisk as model-forms, for the notice of the beginner.

N. B. Rem. 1. Verbs *middle E*, falling back in their inflexion to the type of verbs *middle A*, generally lose the *E sound*, which passes over into (-), as the Paradigm shows. The original *E* appears, however, regularly in the feeble stems לָאָה (§ 73, Rem. 1); in strong stems only in *pause*, i. e. when the stress of voice falls upon it, as דִּבְּקָהּ, Job xxix. 10; comp. 2 Sam. i. 23; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical sometimes passes over into — or — , when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus שְׁאַלְתֶּם *ye have asked* 1 Sam. xii. 13, יִרְשְׁתֶּם *ye possess* Deut. iv. 1, 22; so also before *suffixes* שְׁאַלְתִּי *I have asked him* 1 Sam. i. 20, יִלְחָדֶיךָ *I have begotten thee* Ps. ii. 7. Such forms must not be considered verbs *middle E*: the weakening of the vowel is owing simply to the general weakness of the form, and the 3 pers. pret. is strictly שָׁאַל, רָרַשׁ, רָלַד, not שְׁאַל, רָרַשׁ, רָלַד. See § 68, Rem. 4, and § 72, Rem. 4.

3. In verbs *middle O*, the Cholem is retained in inflexion where it has the tone, as יִגְרֶה. But when the tone is thrown forward, Cholem becomes Qamets-Chatuph, as יִגְלֶתִי *I have overcome him*, יִגְבֶּלְתָּ (see § 48b, 3) and *thou wilt be able*, Ex. xviii. 23.

4. Unfrequent forms.* *Sing.* 3 *fem.* in חֲ— (as in Arab. Æthiop. Aram.), e. g. אֶזְלָה, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 58, 2).—2 *mas.* חָה (the full form) for חֶ, as בְּגִדְחָה, Mal. ii. 14, comp. Gen. iii. 12. It often occurs.—2 *fem.* sometimes has still a *Yodh* at the end; as חֶלְבְּחִי, Jer. xxxi. 21 (according to one form of the pronoun אֲחִי, § 32, Rem. 4), especially in Jeremiah and Ezekiel. With this is connected the form חֶלְבְּחִי before suffixes (§ 61, 2).—1 *com.* sometimes without *Yodh*, as קָמְלָה, Ps. cxl. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in K^ethibh; the Q^eri substitutes the full form.—*Plur.* 2 *fem.* חֶהָ, Amos iv. 3.—3 *com.* seldom with the full plural ending יָן (often in Chald. and Syr.), as יִרְדֵּינָן, Deut. viii. 3, 16, or with a superfluous א (as in Arab.), as חֶלְכֵּנָא, Jos. x. 24. In the Future the form with יָן is more frequent, see § 47, Rem. 4.

N. B. 5. In connexion with the affirmatives הֵ, הִי, נוֹ, the tone is on the penultima, and the word is *Milël*; with the others it is *Milra* (§ 15, 2). The place of the tone is shifted, *a*) in several persons by the *Pause* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had fallen away, is restored, as חֶשְׁבֵּה, חֶטְבֵּה, חֶלְצֵה. *b*) By *Vav converse* of the *Preterite*, where it is moved forwards one syllable (48b, 3).

* Almost all these forms, which in Hebrew are unfrequent, are the usual ones in the kindred dialects, and may, with a proper understanding of the terms, be called Chaldaisms, Syriasm, and Arabisms.

SECT. 45.

OF THE INFINITIVE.

1. The second ground-form of each conjugation is the Infinitive in its shorter form (*Infinitive construct*), in Kal קטל. This is the most usual form of the Infinitive, and is employed not merely when a genitive follows, but also, necessarily, when a preposition is prefixed (לְקַטֵּל, בְּקַטֵּל). The longer form (*Infinitive absolute*), in Kal קטיל, is used when the action of the verb is presented by itself, without direct connexion with other words; and most frequently, when the Infinitive is added to the finite verb for the sake of emphasis (see the particulars of this in § 128). The first is the original Infinitive, from which the second was subsequently formed. The first has more of the character of a verbal noun; the second expresses rather the abstract idea of the verb. E. g. הָרַג בְּקֶרֶךְ Is. xxii. 13, means *to slay cattle*; but הָרַג הַבְּקֶרֶךְ would mean *the slaying of the cattle*.

2. Between קטיל and קטל, in Kal, there is much the same relation* as between the *absolute* and the *construct states* of nouns of this form (see § 91. Paradigm III.); with this difference, however, that the Infinitive *absolute* has *Cholem* unchangeable, the Infinitive *construct* *Cholem* changeable (hence with Suff. קַטְּלִי), while the noun has its final vowel unchangeable in both states.

Besides קטל the Infin. constr. has the following unusual forms:

a) קַטַּל, e. g. שָׁכַב to lie Gen. xxxiv. 7.

b) קַטְּלָה and הַקְטִילָה, קַטְּלָה (feminine forms from קטל and קטל); as שָׂנְאָה to hate, קָרְבָּה to approach Ex. xxxvi. 2, חָמְלָה to pity Ezek. xvi. 5. (As a verbal noun, too, the Infin. may take the feminine ending.)

c) מְקַטֵּל (as in Chaldee); e. g. מְקַרְא to call Numb. x. 2.

These unfrequent forms are in more common use as *verbal nouns* (§ 83, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.*

* This relation is certainly similar to that which exists between the *absolute* and *construct states* in the noun (§ 87). There is a difference, however, both in form and use. The absolute is indeed mostly the longer form; but its vowels are often wholly different, as in Piel הִקְטִיל, absol. הִטִּיל, and it is made by lengthening the construct; but the construct is not a shortened form of the absolute. The use of the Infin. constr. is by no means limited to the case where it is followed by a genitive. In the Paradigms the *Inf. constr.* as the predominant form is put before the other under the name of Infinitive κατ' ἐξοχήν.

with the preposition לְ, as לְקַטֵּל *interficiendo, ad interficiendum*, לְנַפֵּל *ad cadendum* (for to fall).

The לְ is here so closely connected that it constitutes part of the grammatical form, as appears from the syllable-division and the use of *Daghesh lene*, namely לְנַפֵּל *lin-pōl* (§ 28, 1), so also לִיקְטֹל, just as in the Fut. יִקְטֹל. On the contrary בְּנַפֵּל Job iv. 13, בְּנַפֵּל 2 Sam. iii. 34, where the prepositions בְּ and לְ are conceived to be less closely connected with the Infinitive.

SECT. 46.

OF THE IMPERATIVE.

1. The chief form of the Imperative קַטֵּל (קָטַל) is the same that lies also at the basis of the Future (§ 47), and which, when viewed as an Infinitive (§ 45), is likewise allied to the noun.* It expresses only the *second* person, but has inflexions for the Feminine and the Plural. For the *third* person it has no form (see § 127, Rem. 2); and even the second must be expressed by the Future (in the jussive form, § 48) when a negative precedes, as אַל תִּקְטֹל *ne occidas* (not קָטַל). The proper passive conjugations have no Imperative,† but the reflexive Niphal and Hithpaël have.

2. The inflexion is quite similar to that of the Future, and it will be comprehended from the explanations given below in § 47, 2. Like the Future, the Imperative also has a lengthened and a shortened form, the first in the manner of the cohortative, the second after the analogy of the jussive (see § 48, 5).

Rem. 1. Besides the form קַטֵּל there is also one with *Pattach*, as טַכֵּב (as in the *Inf.* and *Fut.*) 2 Sam. xiii. 5. The *Pattach* is quite regular in כָּבֵר from כָּבַד, see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and

* Also the *Inf. absol.* is occasionally used, like the Greek Infinitive, for the Imperative (§ 128, 4, b). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf. absol.* stands also for a Present, Perfect and Future. It might rather be supposed, that the Imper. is a shortening of the 2d person of the Fut. (קָטַל from תִּקְטֹל); but in reality these three forms are each independent, and not sprung one from another, but standing all alike on the basis of the abstract verb (§ 39, 1). The *inflexion* of the Imper. may rather be borrowed from the Future, than the reverse.

† An Imper. is found twice (Ez. xxxii. 19, Jer. xlix. 8) in *Hophal*, but with a reflexive meaning.

plural form an *ō* (Qamets-chatuph) instead of the *ī*, as *יָצַח* *draw ye* Ez. xxxii. 20; *יָרַח* *reign thou* f. Judges ix. 10.

3. In the form *יִשְׁמְעוּ* the *ה*— at times falls away, and then a helping vowel is introduced, as in *יִשְׁמְעוּ* *hear ye* f. for *יִשְׁמְעוּ* Gen. iv. 23; comp. *קָרְאוּ* *call ye* f. for *קָרְאוּ* Ex. ii. 20. The shortening is probably owing to the guttural.

SECT. 47.

OF THE FUTURE AND ITS INFLEXION.*

1. Fragments of the personal pronoun are employed in the inflexion of the Future as well as of the Preterite; but in the Future these fragments are *prefixed* (*preformatives*)† to the root in the abstract form, viz. the *Infin. constr.* (*יִשְׁמַע*). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the affirmatives of the Preterite, so that in every case, only one consonant remains (*י, ה, ש, נ*), mostly with a very short vowel, viz. vocal Sh^eva. But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end.

2. The derivation and signification both of the preformatives and affirmatives, are still in most cases clear.

In the 1st pers. *יִשְׁמַע*, plur. *יִשְׁמְעוּ*, *ש* is an abbreviation of *אני*, *נ* of *נני*. This person required no addition at the end.

* In this translation the grammatical terms, used by Gesenius himself and by most other Hebraists, are generally retained, in preference to those adopted by Rödiger after the example of Ewald. A general change of the terminology would occasion inconvenience and some perplexity, particularly in using the best Hebrew Lexicons now extant, while it would scarcely secure advantages to counterbalance. Accordingly the tenses are, here, designated by the usual names. By Rödiger, however, the *Future* is called *Imperfect*, as expressing what is unfinished, in progress, and future; in contradistinction from the *Perfect*, which expresses what is actually finished and past, or conceived to be so (see in the Syntax, §§ 123—26b). It may be added that Prof. Lee calls the Future the *Present* tense. In this, however, he seems to stand alone.—Ta.

† There is this striking difference in the formation of the two tenses, that the more objective Preterite begins with the verbal stem, and ends with the pronominal sign as something subordinate, while the Future, on the contrary, begins with the pronoun denoting the subject from whom the action of the verb proceeds. See more in the Syntax, § 123, &c.

In the 2d *pers. sing.* the ת in תִּקְטֹל is from אָתָּה, the הִי in תִּקְטְלִי is the sign of the feminine, as in אַתָּה *thou* (feminine, see § 32, Rem. 4). In the 2d *pers. plur.* the ר (more fully רַן, see Rem. 4) in תִּקְטְלוּ is the sign of the plural as in the 3d person and already in the Preterite (§ 44, 1), and is here appropriated to the masculine; * נָה in תִּקְטְלֶנָּה is the sign of the plural *feminine* (in Chaldee נָה־), or borrowed from הָנָה *ea*.

In the 3d person יִקְטֹל, the י stands most probably as a stronger consonant for ר (from הִיא), properly יִקְטֹל, because ר at the beginning of a word was mostly avoided in Hebrew (§ 68). The ת in the *feminines* תִּקְטְלִי, תִּקְטְלֶנָּה, which are precisely the same as the second person, is probably allied to the feminine ending ת־ [or it may come, as Gesenius thought, from הִיא *she*, by changing ה into ת, which is often done].

3. In the course of inflexion the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of יִקְטֹל is followed by all the other forms which receive no addition at the end, and that of תִּקְטְלִי by the forms יִקְטְלוּ, תִּקְטְלוּ; analogous to קְטֹלָהּ is קְטֹלָהּ in the Imperative.

Rem. 1. The final *ō* (*Cholem*) is only tone-long (§ 9, No. 10, 3), as in the *Infin.* and *Imper.* Hence, *a*) The examples in which it is written *fully* are very rare, and are to be regarded as exceptions. *b*) Before Maqqeph it becomes Qamets-chatuph; e. g. וַיִּכְתֹּב־שָׁם and *he wrote there*, Josh. viii. 32. *c*) It becomes vocal Sh^{va} before the affirmatives הִי and הִי. In the few instances in which it remains before such affirmatives, the pointing becomes הִי, because it stands close before the pause, e. g. יִשְׁפֹּטוּהִי *yish-pūṭū* (*they will judge*), Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 2. This *Cholem* is confined, almost exclusively, to verbs *middle A*, like קָטַל. *Intransitive* verbs (*middle E* and *O*) take *ā* (*Pattach*) in the Future, as גָּדַל *to be great*, Fut. יִגְדֹּל; קָטַן *to be small*, Fut. יִקְטֹן. Sometimes both forms exist together; the Fut. with *ō* is then transitive, and that with *ā* intransitive. E. g. יִקְצֹר *he will cut off, will reap*; יִקְצֹר *he will be cut off*, i. e. will be short. So also חָלַשׁ *to subdue*; Fut. *ō*, *to be subdued*. Ex. xvii. 13; Job xiv. 10. More seldom both occur without any difference in signification; e. g. יִשֶּׁה and יִשֶּׁה *he will bite*. In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as יִתֵּן *for יִתֵּן*. These three forms of the Future are called *Future O*, *Future A*, *Future E*.

* This is also the proper gender of the plural-syllable *ūn*, *ū*. It is true that in the Pret. the Hebrew employs it for both genders, but in the kindred tongues, it stands even in the Pret. for the masculine alone; as in Syriac *mas. qēṭalūn*, *fem. qēṭalēn*, so in Arabic, *mas. qāṭalū*, *fem. qatālna*.

3. For the 3 *plur. fem.* תִּקְטְלֶנָּה is substituted in three instances, to distinguish it from the 2d *pers.*, the form תִּקְטְלֶנָּה (etymologically more correct), as in Chaldee and Arabic. E. g. תִּקְטְלֶנָּה they shall arise. Dan. viii. 22; comp. Gen. xxx. 38; 1 Sam. vi. 12. In several instances תִּקְטְלֶנָּה seems to have been used improperly for the 3d *pers. singular*, Ex. i. 10; Judg. v. 26 (and according to some Job xvii. 16; Is. xxviii. 3). (In the vulgar Arabic, *necul*, properly *we eat*, is the common form for *I eat*; and in the French patois, *j'avons* for *j'ai*).—In the Pentateuch נָה (nā) occurs in place of נָה, especially after *Vav conversive* (§ 48b, 2); e. g. Ex. i. 18, 19; xv. 20, as in Arabic.—A form still more abbreviated is found in the *Imp.* (§ 46, Rem. 3).—Once occurs (Ezek. xvi. 50) the anomalous form תִּקְטְלֶנָּה with הֵי inserted, after the manner of verbs טָעַם and טָעַם (§ 66, 4, § 71, 5).

N. B. 4. The plural forms ending in הֵי appear also not unfrequently with the fuller ending הֵי, most commonly with obvious stress on the word at the end of a period, where the vowel of the second syllable is then retained, as תִּרְגְּזוּן they tremble, Ex. xv. 14, תִּשְׁמְעוּן ye shall hear, Deut. i. 17. But it is not confined to this position; see e. g. Ps. xi. 2, וְיִרְבְּבוּן הֵי; comp. iv. 3, Gen. xviii. 28, 29, 30, 31, 32; Is. viii. 12; 1 Sam. ix. 13. But the preference for this form at the close of a period is clearly seen in Is. xxvi. 11. בִּלְ תִּחַזְּקוּן וְיִבֹּשְׁטוּ תִּחַזְּקוּן הֵי they see not; may they see and be ashamed.* This original ending הֵי is common in Aramaean and Arabic; yet in the vulgar Arabic it is shortened. Of the Fut. with א, הֵי Jer. x. 5 is the only example.

5. In like manner תִּקְטְלֶנָּה has a longer form with final הֵי, namely תִּקְטְלֶנָּה, which is also common in Aram. and Arabic. The הֵי here is scarcely original; probably it arose from imitation of the plural ending הֵי. See examples in 1 Sam. i. 14; Ruth ii. 8, 21; iii. 4, 18.

6. In *Pause*, the vowel of the second syllable, if it had become *Sh'va*, is restored and takes the tone, as תִּקְטְלֶנָּה, תִּקְטְלֶנָּה. Comp. § 29, 4.

SECT. 48.

LENGTHENING AND SHORTENING OF THE FUTURE AND IMPERATIVE.

(Jussive and Cohortative Forms.)

1. For the paucity of specific forms to express the *relative Tenses* and the *Moods* in the Hebrew and its kindred dialects, a small compensation is made by *changes* in the *form* of the *Future*, to which a certain signification is either exclusively or principally appropriated.

2. We must distinguish, accordingly, between the common

* It is worthy of remark, that the Chronicles often omit the *Nun* where it stands in the books of Kings; see 1 Kings viii. 38, 43; comp. 2 Chron. vi. 29, 33. —1 Kings xii. 24; 2 Kings xi. 5; comp. 2 Chron. xi. 4; xxiii. 4.

form of the Future and two others, viz. a *lengthened* form (with a *cohortative* force) and a *shortened* form (with a *jussive* force). The lengthened Future, however, occurs only in the first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Future.

In Arabic the distinction is always clear. Besides the common Indicative Future *yāqtulu*, it has, a) a Subjunctive, *yāqtula*; b) a Jussive, *yāqtul*; and c) a so-called *Future energetic*, *yaqtulan*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is הַֿ (He *paragogic*) attached to the first person; e. g. אֶקְטֹל for אֶקְטֹלְךָ. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the affirmatives הַ and הַֿ, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶשְׁמְרֶה; in *Piel*, יִנְתַּקֶּה Ps. ii. 3; but in *Hiphil*, אֶזְכִּירָה.

In a *very* few instances הַֿ takes the place of הַֿ (according to § 27, Rem. 4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ez. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

הַֿ denotes, as accusative ending to a noun, *motion* or *tendency towards a place* (§ 88, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as *Optative*), &c. (see § 126).

4. The *Jussive* occurs only in the second and third persons. It has several modifications of form, which will be described in treating of the conjugations in which it is found. In the regular verb it is confined, as a distinct form, to *Hiphil*, as יִקְטֹל for יִקְטֹלְךָ. It is found in *Kal* and *Hiphil* of verbs עָי, as קָמַת and קָמַה for קָמַת and קָמַה; and in all the conjugations of verbs לָה, where it consists in the removal (*apocope*) of the ending הַֿ; e. g. יִקֵּל for יִקֵּלְךָ. (The name *Future apocopated*, derived from the mode of forming it in verbs לָה, is applied generally to this form of the Future.) But in all cases the plural forms of the *Jussive* coin-

cide with the common, only that the ending וֹן cannot occur. Also the second pers. sing. f. sounds like תִּקְטְלִי, &c.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it expresses *command* and *wish* (§ 126).

5. The persons of the Imperative, as it is allied in form and meaning to the Future, are also lengthened (by ה־) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperativus energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp.* occurs, e. g. in Kal of the regular verb, as שָׁמַר, שָׁמְרָה, שָׁכַב, שָׁכְבָה; the shortened *Imp.* in verbs לָה, as גַּל for גָּלָה; both together in Hiphil, as הִקְטֵל and הִקְטִילָה for הִקְטִיל. The signification of these forms is not always so strongly marked as in the Future. The longer form, however, is often emphatic, as קוּם *stand up*, קוּמָה *up!* תֵּן *give*, תֵּנָה *give!*

SECT. 48b.

PRETERITE AND FUTURE WITH VAV CONVERSIVE.

1. The use of the two tenses, as will more clearly appear in the Syntax (§§ 124, 125), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Preterite, the others being in the Future form; and, on the contrary, in continued descriptions of the future, the first verb is in the Future, while the rest are in the Preterite form. Gen. i. 1: *In the beginning created* (Pret.) *God the heavens and the earth.* 3 v. *And said* (Fut.) *God, Let there be light, and there was* (Fut.) *light.* 4 v. *And God saw* (Fut.), &c. Just the reverse in Is. vii. 17: *Jehovah will bring* (Fut.) *upon thee, and upon thy people, and upon thy father's house, days, such as have not come since,* &c. 18 v. *And it will happen* (Pret. וְהָיָה) *on that day* 19 v. *and they will come* (Pret.). This progress of time, this succession of thought, is usually indicated by the *Vav copulative*, which however in this case, partly, receives itself a somewhat different form, and partly

affects the form of the Preterite and Future to which it is prefixed.*

2. The *Vav conversive of the Future* is the most important. This *a*) is regularly prefixed with *Pattach* and a *Daghesh forte* in the next letter, as *וַיִּקְטֹל* and *he killed*, but to the first person sing. with *Qamets* (according to § 22, 1), as *וָאֶקְטֹל* and *I killed* [see another exception with *Daghesh f.* omitted, as *וַיִּדְבֹּר* and *וַיִּהְיֶה*, in § 20, 3, *b*]; *b*) it takes a shortened form of the Future, when that exists (comp. § 48, 4), e. g. in *Hiphil* *וַיִּקְטֹל* (§ 52, Rem. 4), and often at the same time draws the tone back to the penultima, as *וַיָּמָוֶה*, shortened *וַיָּמָה*, with *Vav conversive* *וַיָּמָת* (*and he died*), § 71, Rem. 4.† Yet it is often, particularly in the later books, prefixed to the first person sing. with the lengthened form in *הֶ־*, e. g. *וָאֶמְרָהּ* and *I plucked*, *Ezra ix. 3*. See more in § 126, *b*.

In the former editions [all but the 13th] of this Grammar, another view of this *Vav* was preferred, viz. that it is a shortening of the verb *הָיָה* (*it was*) and is prefixed to the future in order to express the tense of narration. Thus: *וַיִּקְטֹל* from *הָיָה וַיִּקְטֹל* *it was (that) he killed*. But it is evident, on the contrary, that the *copula* (conjunction) lies in the *Vav*, for 1) this Future with *Vav* always conjoined to what precedes stands *before* the *noun*, as *וַיֵּאמֶר אֱלֹהִים*, and where the noun must stand first, the *Vav* is separated from the *verb*, e. g. *Is. vi. 4: וַהֲבִירָה הַמַּלְאָא עָשָׁן . . . וַיִּנָּעוּ* and *they (the thresholds) shook . . . and the house was filled with smoke*, iii. 16; 2) it never stands after the relative and the conjunctions, which exclude *and* (*אֲשֶׁר*, *בְּאֲשֶׁר*, *כִּי*); 3) in parallel passages we frequently find it exchanged for a simple *וְ*; see *Is. lix. 16*; *com. ch. lxiii. 3, 5, 6*, and also in the same sentence, as in *Is. xliii. 28*. Though 4) it often stands at the beginning of entire sections and books, yet this only proves that they are sequels of a former narrative (as in *Ex. i. 1* and *Ezra i. 1*), or at least conceived to be such (as in *Ruth i. 1* and *Esther i. 1*). The simple *וְ* begins the 1st book of *Kings*. Another opinion derives *וְ* from *וַהֲיָה*, but without any probability.

It is better, therefore, to consider *וְ* as merely a strengthened form of

* Since it changes in a degree the meaning of the tenses, it is called by the Hebrew grammarians [including Gesenius] *Vav conversive* (i. e. converting the *Fut.* into the *Pret.*, and the *Pret.* into the *Fut.*). Better [in the opinion of Rödiger, who follows Ewald] is the name *Vav consecutive*, since it essentially denotes sequence or progress.

† Also the forms in *וַיִּנָּעוּ* and *וַיִּנָּעוּ* occur very seldom after *Vav conv.*, *וַיִּנָּעוּ* Judges viii. 1; *Ez. xlv. 8*.

Vav copulative (comp. *בָּמָחָה, בְּמָחָה, לָמָחָה*, where the prepositions *בְּ, לְ, בְּ* are strengthened in a similar way), in the sense of *and then, and so*.

The shifting back of the tone is found also in similar connexions, like *לָמָחָה*, and the shortening of the verb at the end (*apocopé*) is only accidentally similar to the form of the Jussive, just as its lengthening is to the form of the Cohortative.

3. As the opposite of the above, we have *Vav conversive of the Preterite*, which joins Preterites to a foregoing future. In form it is the usual *Vav copulative* (*וְ*), e. g. *וְהָיָה* (after a Fut.) *and it will be*; yet it has generally the effect of shifting the tone to the last syllable in those verbal forms which would otherwise have it on the penultima,* e. g. *וְהָלַכְתִּי I went, וְהָלַכְתִּי* (with a Fut. preceding) *and I will go*, Judges i. 3; *וְהִבְדִּילָהּ Pret., וְהִבְדִּילָהּ and it shall divide*, Ex. xxvi. 33. See more on the use of the Preterite in § 124.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange.

It does not take place *a)* in the 1 pers. pl. *וְרָשָׁבְנוּ* Gen. xxxiv. 16; *b)* in verbs *לָא* and *לָהּ*.

SECT. 49.

OF THE PARTICIPLE.

1. Kal has two forms of the Participle, viz., an *active*, called also *Poël*, and a *passive* or *Pa-ul* (*פְּעוּל*).† The latter is probably a remnant of a lost passive form of *קָטַל*.

In the Aramæan the passives of Piel and Hiphil are in like manner lost, except in the participles.

2. The participle active of Kal is connected, in its formation, with the third person of the Preterite, from which it is distinguished only by the longer vowel of the noun-forms, thus: *קָטַל*, Part. *קָטֵל, רָשָׁן sleeping*, from *רָשָׁן*; *רָגַר fearing*, from *רָגַר*. But the Participle that most commonly occurs in verbs *middle A*, deviates from this form and takes that of *קָטַל*, the *ô* in which has sprung from *â*, *qôtel* from *qâtel* (§ 9, No. 10, 2). The form

* Whether the hastening of the tone *forward* expresses the reference to the *future*, and, on the contrary, the shifting of it *backward*, a close connexion with what is *past*, may be left undecided.

† The Jewish grammarians call the participle also *בִּינְיָנִי* (*middle word*); yet not in the sense of the Latin name, but as used for a present tense, and accordingly holding the *middle* place between the Preterite and the Future.

קָטַל is in common use only as a verbal noun. Compare the mode of forming the Participle in Niphal (§ 83, 1); that of *Piël*, *Hiphil*, *Hithpaël* follows a different method.

3. Participles form their feminine and plural like other nouns (§§ 90, 91).

Rem. 1. An unfrequent form is הוֹמִיץ supporting Ps. xvi. 5 (for הוֹמִיץ from הָמִיץ), comp. סָבִיב 2 Kings viii. 21, and the *prop. n.* אֲזִבִּיל 1 Chron. xxvii. 30. Many reckon here also יוֹסֵף Is. xxix. 14; xxxviii. 5, but this is much rather 3 *sing. fut.* Hiphil of יָסַף. Comp. a quite similar construction Is. xxviii. 16. The Cholem in קוֹיטל is unchangeable, though it is generally written *defectively*. The form הוֹלֵם, Is. xli. 7, for הוֹלֵם is explained by § 29, 3, b.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *aged*, *flown*. Thus אָחִיז means *holding* (not *held*), Cant. iii. 8, בָּטוּיָה *confisus* for *confidens*, Ps. cxii. 7. Comp. the *deponent* verbs in Latin.

B. DERIVED CONJUGATIONS.

SECT. 50.

NIPHAL.

1. The full characteristic of this conjugation is the syllable הָה (in the corresponding seventh conjugation in Arabic أَهْ) prefixed to the ground-form. It appears only in the *Inf. constr.* הִקְטַל, contracted from הִקְטַל. With the *Inf.* are connected, in form, the *Imp.* הִקְטַל and the *Fut.* יִקְטַל, contracted from יִהְקַטַּל. In the *Pret.* the (less essential) He has been suffered to fall away, and only Nun remains as the characteristic, hence נִקְטַל. The same applies to the Participle, which is distinguished from the Preterite only by the long (ָ), as נִקְטַל, *fem.* נִקְטְלָה or נִקְטְלָת. The inflexion of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the *Pret.* and *Part.* by the *Nun* prefixed; in the *Imp.*, *Inf.*, and *Fut.* by the *Daghesh* in the first stem-letter. The same marks are found in the irregular verbs; except that where the first stem-letter is a guttural, *Daghesh forte* must be omitted (§ 62, 4). To compensate for this omission, the preceding vowel is made long (§ 22, 1).

2. *Significations of Niphal.* It has similarity to the Greek *middle voice*, and hence a) It is primarily *reflexive* of Kal, e. g. נִשְׁמַר to look to one's self, to beware, φυλάσσεσθαι נִסְתָּר to hide one's self; often in verbs which express passion or feeling, as

נָחַם to trouble one's self, to grieve, **נָאֵחַ** to bemoan one's self, to bewail; comp. ὀδύρεσθαι, lamentari, contristari. b) Next it frequently expresses reciprocal action, as **נִשְׁפַּט** to contend with another at law; **נִצְיָן** to counsel, Niph. to consult together; comp. the middle and deponent verbs βουλευέσθαι, μάχεσθαι (**נִלָּחַם**), altercari, luctari, praeliari. c) It has also, like Hithpaël (§ 53. 3, c) and the Greek Middle, the signification of the Active with the addition of self, for one's self, e. g. **נִשְׁאַל** to ask for one's self (1 Sam. xx. 6, 28), precisely like αἰτοῦμαι σε τοῦτο, ἐνδύσασθαι χιτῶνα to put on (one's self) a tunic. Here, instead of the accusative, the remote object (usually expressed by the dative) lies in the idea of the conjugation. d) It is often also passive of Kal, e. g. **יָלַד** to bear, Niph. to be born; likewise of Piël and Hiphil, when Kal is intransitive or not in use, e. g. **כָּבַד** to be in honour, Niph. to be honoured, **כָּהַר** in Piël to conceal, Hiph. to make disappear, to destroy, Niph. passive of both: and in this case its meaning may again coincide with Kal (**הָלָה** Kal. and Niph. to be sick) and even take an accusative (§ 135, 2, Rem. 1).

Examples of denominatives are; **נִלְבַּב** cordatum fieri, from **לֵב** heart; **נִזְכָּר** to be born a male, from **זָכָר** a male.

The older Hebrew Grammarians have represented Niphal as the proper Passive of Kal. This representation is decidedly incorrect; for Niphal has not the characteristics of the other passives. There are still found in Kal traces of an early passive form (§ 49, 1), and the Arabic has an independent conjugation, corresponding with Niphal (*inqatala*), which has its own Passive; nay, in Hebrew itself there is probably a trace of the Passive of Niphal in the form **נִנְאֵל**, Is. lix. 3; Lam. iv. 14. According to the usage of the language, the passive signification is certainly the predominant one; but it was first derived from the reflexive. The **הָן** prefixed has the force of a reflexive pronoun, like **הָן** in Hithpaël.*

Rem. 1. The *Inf. absol.* **נִקְטֵל** connects itself, in form, with the Preterite, to which it bears the same relation as **קָטַל** to **קָטַל**. It is the only Infinitive of this kind. Examples of this form, **נִשְׁאַל** rogando 1 Sam. xx. 6, **נִכְסֵף** desiderando Gen. xxxi. 30; of the other, **הִנָּחֵן** Jer. xxxii. 4; once **אֶשְׁמַע** exaudiendo Ez. xiv. 3. The **י** in the final syllable (which is essentially long), this Infinitive form has also in Piël and Pual, and it resembles, in this respect, several Arabic Infinitives, in which there is a corresponding *ā*.

* In other languages, too, the change of the reflexive into the passive is observed. It is still clear in Sanskrit and in Greek how the middle goes before the passive voice; the *r* at the end of the Latin passive is the reflexive pronoun = *se*; **tu** the ancient Slavic and Bohemian *amat-se* stands for *amatur*, in Dacoromanic *io me laudu* (I am praised). See Pott's Etymologische Forschungen, Th. 1, S. 133 ff. Th. 2. S. 92. Bopp's Vergleichende Grammatik, S. 686 ff.

2. In *Pause*, *Pattach* often takes the place of *Tsere* in the final syllable; e. g. וְיִנְמֹלַל and *he was weaned*, Gen. xxi. 8, as also in other cases (see p. 80). In the second and third persons plural feminine, the form with *Pattach* is more common than that given in the Paradigm, e. g. הִזְכֵּרְנָה *they shall be remembered*, Is. lxxv. 17.

3. When the Fut., or the Inf., or the Imp. is immediately followed by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *Tsere*. E. g. בָּהָּ פָּטַל *he stumbled at it*, Ez. xxxiii. 12; וַיִּשְׁמָע לוֹ and *he heard him*, Gen. xxv. 21, comp. וַיִּשְׁמָע אֱלֹהִים and *God heard*, 2 Sam. xxi. 14; xxiv. 25. In a few words, this form with the retracted tone has become the constant one; as הִשָּׁמַר *take heed*, Ex. xxiii. 21; וַיִּפְחַם and *he fought*, Numb. xxi. 1.

4. A frequent form of the 1 Pers. is אֶמְצֵא, as אֶמְצֵא *I will be found*, Ez. xiv. 3, אֶשָּׁבַע *I swear*, Gen. xxi. 24. Comp. § 68, Rem. 5.

SECT. 51.

PIEL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conj.* II. *gattala*, Aram. קָטַל) is the *doubling of the middle stem-letter*. In the Active, the Fut. קָטַל and the Part. מְקַטֵּל (whose preformatives retain their original Sh^eva) are formed, according to the general analogy, from the Inf. and Imp. קָטַל. The Passive (Pual) has more obscure vowels, and its Infinitive is of the same form with the Preterite. In other respects the Active and Passive follow the same analogy. In the inflexion of the Preterite of Piël, *Pattach* takes the place of *Tsere* in the first and second persons (קָטַל, קָטַלְתָּ, קָטַלְתִּי), which, properly, have for their basis the form קָטַל. See Rem. 1.

The ׀ which occurs also in the succeeding conjugations as the characteristic of the Part. may be derived from מי *who?* in the sense of *some one*.

Piël and Pual are throughout distinguished by the *Daghesh* in the middle stem-letter. It is omitted only in the following cases:—a) Always when this letter is a guttural (§ 63, 3). b) Sometimes, though rarely, when this letter has Sh^eva (§ 20, 3, b); as וַיִּשְׁרֹהוּ Job xxxvii. 3, for וַיִּשְׁרֹהוּ *he directs it*; וַיִּשְׁלַח for וַיִּשְׁלַח Ez. xvii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2, Rem.) by a Chateph under the littera *dages-sanda*; e. g. וַיִּקַּח for וַיִּקַּח *she is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 16. In the Fut. and Part. the Sh^eva under the performatives may always serve as a mark of these conjugations.

2. *Significations of Piël.* a) It denotes *intensity* and *repetition* (comp. the *Nomina intensiva* and *iterativa*, which are

also formed by doubling the middle stem-letter, § 83, 6-9);* e. g. צָחַק *to laugh*, Piël *to sport, to jest* (to laugh repeatedly); שָׁאַל *to ask*, Piël *to beg*; hence it denotes that the action is *performed upon many*, as קָבַר *to bury* (one), Gen. xxiii. 4, Piël *to bury* (many), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piël is found with various shades of difference, as פָּתַח *to open*, Piël *to loose*; סָפַר *to count*, Piël *to relate*. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, b) It has a causative signification (like Hiphil), e. g. לָמַד *to learn*, Piël *to teach*. It often takes the modifications expressed by *to permit, to declare or to regard, to help*, as חָיָה *to let live*; צָדַק *to declare innocent*; רָלַד *to assist in child-bearing*. c) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*; as from כֵּן *nest*, קָנָן *to make a nest*; from עָפַר *dust*, עָפַר *to throw dust, to dust*. It also expresses the *taking away or injuring* the thing or part of which the noun is the name (as in English *to behead, to skin, to bone*), e. g. שָׁרַשׁ (from שֹׁרֵשׁ *a root*) *to root out, extirpate*; זָנַב (from זָנָב *tail*) properly *to injure the tail*, hence *to rout the rearguard* of an army; רָשַׁן *to remove the ashes*. So also in verbs whose origin cannot be traced to a noun, e. g. סָבַל *to stone*, and also *to remove the stones*, sc. from a field.†

The significations of the Passive will present themselves spontaneously, e. g. גָּנַב *to steal*, Piël *to steal*, Pual *to be stolen*.

In Piël the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. רָפָא in Piël *to stitch up*, in Kal *to heal*; בָּרָא

* Analogous examples, in which the doubling of a letter has an *intensive* force, are found in the German words *reichen, recken; streichen* (*stringo, Anglo-Saxon strecan*), *strecken*; comp. *Strich, Strecke; Wacker*, from *wachen*: others in which it has the *causative* signification, are *stechen, stecken; wachen, wecken*; in Greek, *τέλλω* *to bring to an end*, from the stem *τέλω* *to end*, *γεννάω* *to beget*, and *to bear*, from *γένω* *to come into being*. The above examples from the German show also that *ch* when doubled takes the form of *kk, ck*, in accordance with the laws relating to the Daghesh in Hebrew (§ 13, 3). Analogous to the conjugation Poël (§ 54, 1) is *cado, to fell*, from *cado, to fall*.

† In Arabic, *Denominatives* of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting, also, in the simplest Conj. I. Comp. Hebrew Kal שָׁבַר (from שֹׁבֵר) *to buy and sell grain*.

Piël to *cut, to hew out*, Kal to *form, to make*; פָּלַח Piël to *uncover*, Kal to *reveal*.

In intransitive verbs also, Piël occurs as an intensive form, but only in poetry, as חָתַח *frangi* Jer. li. 56; פָּתַח to *be open* Is. xlviii. 8; lx. 11; רָדַח to *be drunken*, Is. xxxiv. 5, 7.

N. B. Rem. 1. The Pret. Piël has frequently (-) in the final syllable instead of (ו), e. g. אָפַר to *destroy*, שָׁבַר to *break in pieces*. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, *Tsere* is the more common vowel. Compare גָּדַל Is. xlix. 21 with גָּדַל Jos. iv. 14; Esth. iii. 1. Some verbs have *Seghol*, as דִּבֶּר to *speak*, כָּבַשׁ to *atone*, כָּבַשׁ to *wash*.

A single instance of (-) in the *first* syllable (after the manner of the Chaldee) is found in Gen. xli. 51, נָשַׁח to *cause to forget*, occasioned by the play upon the name מְנַשֶּׁה. Compare the quadriliteral פָּרַשׁ, which is analogous, in form, with Piël (§ 55).

2. The Fut., Inf., and Imp. when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. רִבֵּק-שֵׁלִי he *seeks for himself* Is. xl. 20; קִדְּשֵׁנִי *sanctify to me* Ex. xiii. 2. So in Hithpaël. In the 1 pers. sing. Fut. besides מִקְדִּישׁ there occurs also (very seldom) the form מִקְדֶּה Lev. xxvi. 33 (on account of the long vowel following), and אֶסְעֶר Zech. vii. 14 (according to § 23, 4, Rem. 2). With *Vav conv.* we have also וְאֶמְשֵׁל for וְאֶמְשֵׁל Judges vi. 9. Instead of הִתְבַּשֵּׁל are found such forms as הִתְבַּשֵּׁל, e. g. Is. xiii. 18; Ezek. xxxiv. 14.

3. The Inf. absol. has the marked form קָטַל, as יָסַר *castigando* Ps. cxviii. 18; and in Pual, גָּנַב Gen. xl. 15. But more frequently the form קָטַל is used, e. g. Jer. xii. 17; xxxii. 33.

4. In Pual, instead of Qibbuts is found less frequently Qamets-chatuph, e. g. מְאָדָּם *died red* Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation when Shureq takes the place of Qibbuts, as יוֹדָר Judges xviii. 29.

5. The Part. Pual sometimes occurs without the prefix מְ; it is then distinguished, like the Part. Niph., only by the Qamets in the final syllable, e. g. לָקַח *taken* 2 Kings ii. 10; comp. מִיּוֹדָר for מִיּוֹדָר Judges xiii. 8, also Eccles. ix. 12; Hos. i. 6, 8.

SECT. 52.

HIPHIL AND HOPHAL.

1. The characteristic of the Active is ה with (-) or (ו) prefixed to the stem, and ו- inserted in the final syllable. From the Inf. הִקְטִיל are formed the Fut. and the Part. יִקְטִיל, מִקְטִיל, for יִהְיֶה, מִהְיֶה. In the Passive (as in Pual), the Inf. is of the same form with the 3 pers. sing. Preterite; and in its other forms it follows the general analogy. The inflexion has nothing pecu-

liar, except that in the 1 and 2 pers. Pret. the י falls away and Pattach takes its place, as הִקְטִיל , $\text{הִקְטִילָה$; which is explained by the analogy of the Aramæan (הִקְטִיל), and of the Arabic (هَكَّتَلَ), where the י is not found. It does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel. See Rem. 1.

The marks of this conjugation are, therefore, in the Pret., Imp., and Inf., the prefix ה ; in the Fut. and Part., the vowel under the preformatives, which in Hiphil is *Pattach*, in Hophal *Qibbutz* or *Qamets-chatuph*.

2. *Significations of Hiphil.* It is properly *causative of Kal*, and in this sense is more frequently employed than Piël (§ 51, 2, b), e. g. רָצָא to go forth, Hiph. to bring out of, to lead forth; קִדְּשׁ to be holy, Hiph. to sanctify. When Kal is transitive, Hiph. takes two accusatives (§ 136, 1). Frequently Piël and Hiphil are both in use in the same signification, as אָבַד to perish, Piël and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as in כָּבַד to be heavy, Piël to honour, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. נָטָה to bow (intrans.), Hiph. to bow (trans.).

The causative and transitive signification of Hiphil is employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which other languages express by intransitive verbs. Especially was any change in one's *habit of body* conceived (and very rightly too) by the Hebrew as the result of personal agency, and was represented in the mode of expression, as produced by the individual himself,* e. g. שָׁמֵן Hiph. to become fat (properly to produce fat); חֹזֵק and אֲמִץ Hiph. to become strong (properly to develop strength); עָנֵה Hiph. to become feeble. The same analogy applies to עָשִׂיר Hiph. to become rich (properly to make, to acquire, riches); also especially to words which express the taking of a new colour, as הָאָדָם to become red, הָלָבָן to become white, &c. Moreover, what is merely *state or condition*, becomes in the Hebrew mode of conception, an *act*, e. g. הִחַרְשׁ not to be silent, but properly to keep silence (*silentium facere*, Plin.); הִרְגִּיעַ to lead a quiet life, הִאָּרַךְ to prolong (one's stay). to tarry. In such cases there is often an ellipsis, as הִרְטִיב to deal well, הִשְׁחִיחַ to do wickedly, properly to make good, or bad (sc. בְּרָכָיו , דְּרָכָיו , which are also often expressed).

* The verb עָשָׂה to make, is employed in the expression of the same ideas, e. g. to make fat (*fatness*), for, to produce fat upon his body, Job xv. 27; to make fruits, to make branches, for, to produce, to put forth, Hos. viii. 7; Job xiv. 9. Compare in Latin *corpus facere*, Justin. 11, 8; *robur facere*, Hirtius. Bell. Afr. 85; *sobolem, divitias, facere*, Plin., and in Italian *far corpo, far forza, far frutto*.

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of *producing* or *putting forth* that of which the original noun is the name, e. g. הִשְׁרִישׁ to *put forth roots*, הִקְרִין to *put forth horns*. It also expresses the actual use of a member, as הִאָזִין to *listen* (properly *to make ears*); הִלָּשִׁין to *chatter*, to *slander* (after the same analogy, properly *to make tongue, to use the tongue freely*).

The signification of *Hophal*, as of *Niphal*, may sometimes coincide with that of *Kal*, e. g. הָכַל *potuit*, Fut. Hoph. *potens fiet*, i. e. *poterit*.

Rem. 1. Only the Preterite of Hiphil retains always the ה־ of the final syllable (in 3 p. sing. and plur.); on the contrary, the Inf., Imp., and Fut. frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with *ē* and *ē*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Shēva*, and with gutturals it is changed into *Pattach*.

2. The Inf. absol. has generally *Tsere*, with and without *Yodh*; as הִקְדַּשׁ Judg. xvii. 3; הִקְדַּבֵּר Ex. viii. 11; הִשְׁמִיר Amos ix. 8. Strictly Chaldee, with א instead of the ה, is הִשְׁמִיר *mane surgendo* Jer. xxv. 3. Unfrequent exceptions, in which the form with *Tsere* stands for the Inf. constr., are found in Deut. xxvi. 12; xxxii. 8.

3. The Imp. but seldom takes the form הִקְטִיל (Ps. xciv. 1 in pause, perhaps also Is. xliii. 8); instead of it are employed the shortened and the lengthened forms הִקְטַל and הִקְטִילָה, as הִשְׁמַן, to *make fat*, הִקְשִׁיבָה, *attend!* The first takes *Seghol* before *Maqqeph*, as הִסְפִּירָנָא Job xxii. 21.

N.B. 4. In the Fut. of Hiph. the form with *Tsere* for the jussive is the usual one, as אֶל-הַגָּבֵל *make not great* Obad. 12, הִכְרַח *let him cut off* Ps. xii. 4, especially with ו *convers.*, as וַיִּבְדֵּל *and he divided* Gen. i. 4. Before *Maqqeph* this *Tsere* becomes *Seghol*, as וַיִּהְיֶה-קִבּוֹ *and he held him* Judg. xix. 4. In the plural (after the manner of the Aramæan) it sometimes becomes *Shēva*, as וַיִּדְרְכוּ Jer. ix. 2, וַיִּדְבְּקוּ 1 Sam. xiv. 22; xxxi. 2. The defective mode of writing *Chireq*, e. g. וַיִּשְׁלַח, is not an essential variation.

5. The form of the Part. with (..) in the *Sing.* is doubtful (Is. liii. 3); but perhaps the plurals מְחַלְמִים *dreamers* Jer. xxix. 8, מְצַדְדִּים *helpers* 2 Chron. xxviii. 23, are derived from this form. The *fem.* is מְתַלֵּלָה, e. g. מִשְׁנָה Lev. xiv. 21. Comp. Gen. xxxv. 8.

6. In the Pret. are sometimes found the forms הִכְלַמְנוּ *we have reproached* 1 Sam. xxv. 7, and אֶגְאָלְתִּי *I have soiled* (with א as in Aramæan) Is. lxiii. 3, comp. Job xvi. 7.

7. In the Fut. and Part. the characteristic ה regularly gives place to the preformatives, as הִקְטִיל, מְקַמֵּיל, but not to prepositions in the Inf., לְהִקְטִיל, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions, as יְהוֹשִׁיעַ *he will save* Ps. cxvi. 6, for יוֹשִׁיעַ; יוֹדִיעַ *he will praise* for יוֹדֵה (in verbs פִּי only); on the contrary לְהַאֲדִיב for לְהַדִּיב *to cause to faint*, 1 Sam. ii. 33; comp. Is. xxiii. 11; Ps. lxxviii. 17.

N.B. 8. The *tone*, in Hiphil, does not fall on the affirmatives ה, ה־,

and "וֹ. They take it, however, in the Pret. when *Var conversive* is prefixed, as וְהִבְדִּילָהּ Ex. xxvi. 33.

9. In the Passive (*Hophal*) Pret., Fut., and Part. *û* (וּ) is found in the first syllable as well as *ô* (וּ), הִבְדִּיל, but not so often in the regular verb, e. g. הִשָּׁעַב Ez. xxxii. 32, and הִשָּׁעֲבָה xxxii. 19; הִשָּׁלַךְ, Part. מְשָׁלֵךְ 2 Sam. xx. 21, and הִשָּׁלַכְתָּ Is. xiv. 19; but verbs פָּךְ have *û* constantly, as הִפָּר (according to § 9, 9, 2).

10. The Inf. absol. is distinguished by (וּ) in the final syllable; e. g. הִפָּסְדוּ *fasciando* Ez. xvi. 4; הִפָּסְדוּ *mutiando* Jos. ix. 24. Of the Inf. constr. as given in the Paradigm, there happens to be no example in the regular verb.

SECT. 53.

HITHPAEL.

1. This conjugation connects itself with Piël, inasmuch as it prefixes to the form קִטַּל the syllable הִתְ (Chald. הִתְ, Syr. הִתְ*), which, like הִתְ in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle אֶת *self* (§ 115, 2, Note).

2. The ת of the syllable הִתְ suffers the following changes:

- a) When the first radical of the verb is a sibilant (ס, צ, ש), it changes places with ת (§ 19, 5), as הִשְׁתַּמֵּר *to take heed*, for הִתְשַׁמֵּר, הִתְחַבֵּל *to be burdened*, for הִתְחַבֵּל. With צ, moreover, the transposed ת is changed into the more nearly related ט, as הִצְטַדֵּק *to justify one's self* for הִתְצַדֵּק. (Single exception in Jer. xlix. 3.)
- b) Before ר, ט, and ת, it is assimilated (§ 19, 2) e. g. הִדְבֵּר *to converse*, הִטְהַר *to cleanse one's self*, הִתְנַחֵם *to conduct one's self uprightly*; sometimes also before נ and כ, as הִנְבֵּא *to prophesy*, elsewhere הִתְנַבֵּא; הִכְוִינִי for הִתְכוּוִינִי *to make one's self ready*. Once before ר, Is. xxxiii. 10.

3. *The significations of Hithpaël.* a) Most frequently it is *reflexive*, but chiefly of Piël, as הִתְקַדַּשׁ *to sanctify one's self*, הִתְנַקֵּם *to avenge one's self*, הִתְאַזַּר *to gird one's self*. Then farther it means: *to make one's self that* which is expressed by the first conjugation: hence, *to conduct one's self* as such, *to show one's self*, *to imagine one's self*, *to affect*, to be such; properly *to make one's self* so and so, *to act* so and so. E. g. הִתְגַּדַּל *to make one's self great*, *to act proudly*, הִתְהַלַּךְ *to show one's*

* See also in Hebrew אֶתְחַבֵּר 2 Chron. xx. 35.

self cunning, crafty, also, Eccles. vii. 16, *to think one's self wise*; הִתְעַשֵּׂר *to make*, i. e. *to feign one's self rich*. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. אָבַל Kal *to mourn*, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 135, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as הִתְרָאָה *to look upon one another* Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to or for himself* (comp. Niph. § 50, 2, *c*). It has then an active signification, and governs an accusative, e. g. הִתְעַשֵּׂט *exuit sibi (vestem)*, הִתְפַּתַּח *solvit sibi (vincula)*. So without the accusative, הִתְהַלֵּךְ *to walk about for one's self (ambulare)*. Only seldom *d*) It is *passive*, e. g. הִתְפַּקַּד *to be numbered, mustered*, Judges xx. 15, 17, xxi. 9. Comp. Niphal. § 50, 2, *d*.

The passive *Hothpaal* is found only in the few following examples, הִתְפַּקְדוּ (so always for הִתְפַּקַּד) *they were mustered*, Numb. i. 47; ii. 33, הִתְטַמֵּא *to be rendered unclean*; הִתְבַּטַּשׁ *to be washed*; הִתְרַשְׁנָה *it is smeared with fat*.

Denominatives with the reflexive signification are: הִתְחַיֵּה *to embrace Judaism (make one's self a Jew)*, from יָחַי *Jews*; הִצַּטִּיר *to supply one's self with food for a journey*, from צִידָה.

N. B. Rem. The Preterite, as in Piël, has frequently *Pattach* in the final syllable, as הִתְחַזַּק *to be strengthened*, 2 Chr. xiii. 7; xxi. 4. Final *Pattach* occurs also in the Inf., Fut., and Imp., as הִתְחַכַּם *he deems himself wise*, Eccles. vii. 16; הִתְקַדַּשׁ *sanctify thyself*, Jos. iii. 5. In *Pause* these forms take Quamets, as יִתְאַבֵּל Ez. vii. 27. With the form in Piël הִתְקַטְּלָה (§ 51, Rem. 2) comp. Hithp. הִתְהַלְּכָה Zech. vi. 7.

SECT. 54.

UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2) some are connected, in form, with Piël, and are made by the doubling or the repetition of one or more stem-letters, or by the insertion of a long vowel, i. e. by changes *within* the stem itself; others are analogous to Hiphil and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by the vowel in the final syllable, belongs also a *reflexive* form with the prefix הִתְ, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflexion, are:—

1. *Poël*; as קִיטַל, *pass.* קִיטַל, *reflex.* הִתְקִיטַל (corresponding to Conj. III. and VI. in the Arabic *qātala, qātīla, taqātala*), *Fut.* יִקְיטַל, *Part.* מְקִיטַל, *Fut. pass.* יִקְיטַל, &c. In the regular verb it but seldom occurs. Unquestionable examples are: *Part.* מִשְׁפָּטִי *my judge*, Job ix. 15; יוֹרְעָתִי *I have appointed* 1 Sam. xxi. 3 (unless we should read הַיּוֹרְעָתִי); שָׁרַשׁ *to take root*, *Denom.* from שָׁרַשׁ *root*. In verbs שָׁרַשׁ (§ 66) it is far more frequent; e. g. הוֹיֵל, סוֹבֵב, הוֹיֵן, &c.

Its *signification*, like that of Piël, is often causative of Kal. Sometimes both are in use in the same signification, as רוֹצֵץ and רִצֵּץ *to oppress*; sometimes each has its peculiar modification of meaning, as סָבַב *to turn about, to change*, סִבֵּב *to go about, to surround*; הִזָּל *to exult*, הוֹיֵל *to make foolish* (from הָלַל *to be brilliant*, but also *to be vain-glorious, foolish*); הִנֵּן *to make pleasant*, הִנֵּן *to commiserate*; שָׁרַשׁ *to root out*, שִׁרְשַׁר *to take root*.

With קִיטַל is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as קִרְטַל (§ 30, 3).

2. *Pilel, Pulal, Hithpalet*; as קִטַּל and קִטְּלַל, *pass.* תִּקְטַל, *reflex.* הִתְקִטְּלַל, like the Arabic Conj. IX. *igtalla*, and XI. *igtalla*, used especially of permanent states or conditions, e. g. of colours, as שָׁאַנַן *to be at rest*, רָצֵנַן *to be green*, *Puss.* אֶמְלַל *to be withered*; of these verbs there is no example in Kal. It is more frequent in verbs פָּו, where it takes the place of Piël and Hithpaël (§ 71, 7).

3. *Pealal*; as קִטְּלַטַל, with repetition of the last two stem-letters, used especially of slight motions repeated in quick succession; e. g. סִהֲרָה־רָה *to go about with quick motion*, hence (of the heart) *to palpitate*, Ps. xxxviii. 11, from סִהַר *to go about*; *Puss.* הִמְרַמַּר *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are *diminutives* (§ 53, 23). Nearly related to this is

4. *Pilpel*, formed from verbs פָּו and פָּו by doubling both of the essential stem-letters; as כִּבְּבַב from כִּבּ = כָּבַב; כִּלְכֵּל from כָּל = כָּלַל. This also is used of motion rapidly repeated, which all languages are prone* to express by repetition of the same sound, as צִצְצָה *to chirp*, צִלְצֵל *to tinkle*, גִּלְגֵּל *to gurgle*, עָפְעָף *to flutter* (from עָף *to fly*).

With Hiphil are connected :

5. *Tiphel*; as תִּתְּלַל, with ת prefixed, as תִּרְגַּל *to teach one to walk, to lead* (*denom.* from רָגַל *a foot*); תִּתְּרַה *Fut.* תִּתְּרַה *to emulate* Jer. xii. 5; xxii. 15 (from תָּרַה *to be ardent, eager*). The Aramæan has a similar form תִּרְגַּם *to interpret*.

* Compare *tinnio, tintinnus*, and in German *Ticktack, Wirrwarr, Klingklang* [our *ding dong*]. The repetition of the same letter in verbs פָּו produces also the same effect; as לִלְקַק *to lick*, דִּדְדַּק *to beat*, טִטַּס *to trip along*. Other languages express the same thing by *diminutive* forms; comp. in Lat. the termination *-illo*, as in *cantillo*, in Germ. *-eln, ern*, in *flimmern, trillern, tröpfeln* [comp. our *drip, dribble*]. Hence we may explain the relation, mentioned under No. 3, between these forms and the *diminutives*.

6. *Shaphel*; as שָׁטַל, frequent in Syriac, as שָׁלַח to *flame*, from לָחַב. In Heb. it is found only in the noun שָׁלָהֶבֶת *flame*, § 83, No. 35.

* * * *

Forms of which single examples occur:—7. קָטַט, *pass.* קָטַט; as קָטַט מִן הַחֲסִים *scaled off, having the form of scales*, Ex. xvi. 14, from חָטַט, קָטַט to *peel, to shell*.—8. קָטַט, as קָטַט אֶת הַיָּרֵד a *violent rain*, from יָרַד.—9. נִתְקַטַּל (frequent in the Rabbinic), a form compounded of Niphal and Hithpaël, found in the examples נִתְקַטַּל לְפָנֵינוּ they *suffer themselves to be warned*, Ez. xxiii. 48, נִתְקַטַּל לְפָנֵינוּ to *be expiated*, Deut. xxi. 8.

We may mention also,—10. the form הִצְצַר to *sound the trumpet*, commonly derived from the stem הִצַּר. But it is probably a *denom.* from הִצְצָרָה *a trumpet*, an *onomatopoetic* form like the old Latin *tarantara* = *tuba*. Ennius apud Servium ad *Æn.* 9, 526.

SECT. 55.

QUADRILITERALS.

Of the formation of quadriliterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piël, once after Hiphil. The following are all the examples that occur:—

Pret. פָּרֵשׂ he *spread out*, Job xxvi. 9 (with *Pattach* in the first syllable, as in Chaldee). *Fut.* יִרְבֹּץ־נָה he *will devour it*, Ps. lxxx. 14. *Pass.* יִרְבֹּץ־נָה to *become green again*, Job xxxiii. 25. *Part.* מְרֻבָּץ *girded*, 1 Chr. xv. 27. After Hiphil הִתְמַאֵל contracted הִתְמַאֵל to *turn to the left* (denominative from שָׂמַל), Gen. xiii. 9 and other places.

C. REGULAR VERB WITH PRONOMINAL SUFFIXES.*

SECT. 56.

The accusative of the Pronoun which follows a verb active may be expressed 1) by a distinct word, אֹת (the sign of the accusative) with the *suffix* (§ 101), as קָטַל אֹתוֹ (he *has killed him*); or 2) by a mere *suffix*, as קָטַלְהוּ or קָטַלְיָ (he *has killed him*). The second method is the usual one, and it is only of it we now treat.†

This matter embraces two points, viz., the form of the suffix, and the changes in the verbal form in consequence of appending it. The former is exhibited in § 57, and the latter in §§ 58–60.

* We treat this subject here in connexion with the regular verb, in order to show in it the general analogy. As to the irregular verbs, the mode of shortening their forms before the suffixes will be noticed under each class.

† On the cases where the former must be employed see § 119, 3.

SECT. 57.

THE SUFFIX OF THE VERB.

1. The *suffixes* appended to the verb express the accusative of the *personal pronoun*; and they are the following:—

<i>Singular.</i>		<i>Plural.</i>	
1. <i>comm.</i> בִּי; בְּךָ; בְּנֶיךָ	<i>me.</i>	1. <i>comm.</i> בָּנוּ; בְּכֶם; בְּנֵיהֶם	<i>us.</i>
2. { <i>m.</i> הִי, הִיא (<i>khā</i>), in pause הִיא <i>f.</i> הִי; הִיא; הִיא; הִיא }	<i>thee.</i>	2. { <i>m.</i> כָּם, כָּם <i>f.</i> כָּן, כָּן }	<i>you.</i>
3. { <i>m.</i> הוּא, הוּ; הוּא, (הִי), הוּא <i>f.</i> הִיא; הִיא; הִיא }	<i>him.</i> <i>her.</i>	3. { <i>m.</i> הֵם, * הֵם; הֵם (contr. from הֵם), הֵם; הֵם (contr. from הֵם), הֵם, poet. מוּ, מוּ <i>f.</i> הֵן, * הֵן; הֵן; הֵן }	<i>them.</i>

2. These suffixes clearly are, for the most part, *shortened forms of the personal Pronoun*, and only some of them require explanation.

In the suffix of the second person (הִי, כָּם, כָּן) the basis appears to be a lost form of the pronoun אַתָּה with ת instead of ה (אַתָּה, אַתָּה; אַתָּה), which was employed here in order to distinguish the suffixes from the affirmatives of the Preterite (§ 44, 1).

In the third person *masc.* out of אֵינוּ by rejecting the feeble *h* there arose *ā-u*, and thence *ō* (§ 7, 1), usually written ו, much more seldom ה. In the *fem.* the suffixes from אֵינָהּ ought, according to analogy, to sound הִי, הִיא, הִיא, but instead of הִיא we have, for the sake of euphony, simply הִיא where the ה is regularly a consonant and therefore marked with *Mappiq*. Once (Ez. xli. 15) אֵינָהּ stands for הִיא, as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned by

* הֵם occurs very seldom as *verbal* suffix (Deut. xxxii. 26), הֵן not at all. Yet they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

† Traces of this lost form appear still in the affirmatives of the Æthiopic Preterite, as *qutalka* (thou hast killed), and also in the Samaritan (see Gesenii *Anecdota Orientalia*, I. 43). Comp. what was said in § 44. 1, on קָטַלְתָּ. The forms with *t* and *k* are not unfrequently interchanged in languages generally [see § 33, 3, Note].

the regard had to the form and tense of the verb which received them. Thus *three forms* of almost every suffix may be distinguished :

- a) One beginning with the consonant itself, as נִי , הִי , $\text{נָה$, הָם , ם , &c. This is appended to verbal forms which end with a vowel, as קָטְלִיהוּ , קָטְלִינִי .
- b) A second and a third with the so-called *union-vowels** (נִי , נִי), for the verbal forms which end with a consonant: with the union-vowel *a* for the forms of the Preterite, as קָטְלִי , קָטְלִינִי , $\text{קָטְלִינָה$; with the union-vowel *e* (rarely *a*) for the forms of the Future and Imperative, as קָטְלִינָה , קָטְלִינִי . Of the suffix נִי the same holds good as of נִי from which it comes. With הִי , נָה , הָם , the uniting sound is only a half-vowel (*vocal Sh'va*), as הִי , נָה , הָם , e. g. קָטְלִינָה (*q'tal'kha*); or when the final consonant of the verb is a guttural, הִי , e. g. שָׁלַחְהִי . In *Pause* this Sh'va becomes a *Seghol* with the tone, הִי .

Rem. 1. As *rare* forms may be mentioned: *Sing.* 2 pers. *m.* נָה 1 Kings xviii. 44, in *pause* הִי Is. lv. 5, and נָה Prov. ii. 11; *fem.* נִי , נִי Ps. cxxxvii. 6, and in the later Psalms frequently. (נִי contrary to the rule appended to the Pret. in Judges iv. 20.)—In the 3 pers. *masc.* הִי Ex. xxxii. 25; Num. xxiii. 8: *fem.* הִי without *Mappiq* Num. xv. 28; Jer. xlv. 19.—The forms מִי , מִי , מִי are strictly poetic (except. Ex. xxiii. 31); instead of מִי we find מִי once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 89) we discover: *a*) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); *b*) the verbal suffix, where it differs from that of the noun, is longer, as נִי , נִי , נִי (*me*); נִי (*my*). The reason is, that the object of the verb is less closely connected with it, than the possessive pronoun is with the noun: on which account also the former may even be expressed by a separate pronoun (§ 119, 3).

4. The suffix gains still more strength, when instead of the union-vowels there is inserted a union-syllable נִי , נִי (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Future and in *pause*, e. g. יְבָרֵךְנִי *he will bless him* (Ps. lxxii. 15), יְכַבֵּדנִי *he will honour*

* We retain the common name *union-vowel* [Bindevocal], although it rests on a rather superficial view and is somewhat vague. These union sounds seem for the most part to be residues of ancient terminations of the verb. Take, for example, the Hebrew form *q'tal-ani* when compared with the Arabic *qatala-ni*.

me (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

- 1 *pers.* נָנִי, נָנִי, for נָנִי, נָנִי;
 2 *pers.* נָנִי, once נָנִי (Jer. xxii. 24);
 3 *pers.* נָנִי for נָנִי, also נָנִי (Num. xxiii. 13); *fem.* נָנִי, for נָנִי;
 1 *pers. plur.* נָנִי for נָנִי.

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* distinctly written are rare, only poetic (Jer. v. 22), and do not occur at all in 3 *fem. sing.* and 1 *plur.* The contracted forms (with the *Nun* assimilated) are rather frequent, especially in pause.

This *Nun* is of a demonstrative nature, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention as to the object of the verb. In Chaldee besides the *Nun* there is also inserted a *Yodh* with consonant power, in Samaritan a נ is appended also to the Preterite, and in similar cases a ה inserted.

SECT. 58.

THE PRETERITE WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Preterite have in part a different form, when connected with the suffixes. Namely:

- a) In the 3 *sing. fem.* הָ, הָ, the original feminine ending, for הָ;
 b) 2 *sing. masc.* besides הָ also הָ to which the union-vowel is attached, but the only clear instance of it is with הָ;
 c) 2 *sing. fem.* הָ, likewise an older form for הָ (comp. אָתִי, קָטַלְתִּי § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the first person sing. only by the context.
 d) 2 *plur. masc.* הָ for הָ, which is explained by the Arabic *antum, qataltum*, Chald. אָתִי, קָטַלְתִּי for אָתִי, קָטַלְתִּי (§ 32, Rem. 5). Of the *fem.* קָטַלְתִּי with suffixes there is no instance, but probably it took the same form as the masculine.

We exhibit, first, the forms of the Preterite in *Hiphil* as they appear in connexion with the suffixes, because here no further change takes place in the stem itself, except as to the tone (see No. 2):

<i>Sing.</i>	<i>Plur.</i>
3 m. הקטיל	3 c. הקטילו
3 f. הקטילת	
2 m. הקטלת, הקטלת	2 m. הקטלתו
2 f. הקטלת, הקטלת	
1 c. הקטלתי	1 c. הקטלנו

2. The tone inclines towards the appended suffix, so that it never remains on the stem itself. And this occasions, particularly in the Preterite of *Kal*, certain vowel changes, in consequence of which we have in it the following forms:

<i>Sing.</i>	<i>Plur.</i>
3 m. קטל (קטל, Rem. 1)	3 c. קטלו
3 f. קטלת	
2 m. קטלת (קטלת, Rem. 4)	2 m. קטלתו
2 f. קטלת (קטלת, Rem. 4)	
1 c. קטלתי	1 c. קטלנו

These forms are exhibited in connexion with all the suffixes in Paradigm C. It will be seen there too, how the *Tsere* in *Piël* changes sometimes into *Seghol* and sometimes into *vocal Sheva*.

Rem. 1. The *suffixes* for the 2d p. plural, בָּם and בָּן, are (together with הֵם and הֵן) rather weightier [more strongly accented] forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3 m. *sing.* of Pret. *Kal* a greater shortening than the others (called *light suffixes*), e. g. קָטַלְתָּם, קָטַלְתָּן. The difference has still greater effect in the case of *nouns* (§ 89).

2. In the 3 *sing. masc.* קָטַלְתָּהּ is also contracted into קָטַלְתָּ according to § 23, 5, and so likewise in the 2 *sing. masc.* קָטַלְתָּהּ into קָטַלְתָּ.

3. The 3 *sing. fem.* קָטַלְתָּ (= קָטַלְתָּהּ) has the twofold peculiarity, that it *a*) constantly draws the tone to itself, except with בָּם and בָּן (see Rem. 1), and then takes the suffixes that make a syllable of themselves (נִי, דֵּי, הִי, הָ, נִי, בָּם, בָּן) without a union-vowel, contrary to the general rule (§ 57, 3, a); *b*) with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (קָטַלְתָּ, קָטַלְתָּ, e. g. אֶהְבֶּתְךָ *she loves thee* Ruth iv. 15, שָׂרַףְתָּם *it burneth them* Is. xlvii. 14, גָּנַבְתָּם *she has stolen them* Gen. xxxi. 32. For קָטַלְתָּ, קָטַלְתָּ, &c. we find in *pause* קָטַלְתָּי Ps. lxix. 10, קָטַלְתָּ Cant. viii. 5, and also without *pause*, for the sake of correspondence in sound, קָטַלְתָּהּ (*she has borne thee*) in the same verse (Cant. viii. 5). The forms קָטַלְתָּהּ, קָטַלְתָּהּ are *contr.* from קָטַלְתָּהּ, קָטַלְתָּהּ, after the analogy of קָטַלְתָּ, קָטַלְתָּ for קָטַלְתָּ (§ 57, 4).

4. In the 2 *sing. masc.* קָטַלְתָּ is always used; and the suffixes have no union-vowel, except in קָטַלְתָּנִי, from קָטַלְתָּ and נִי, e. g. הִסְרֵהָנִי *thou searchest me* Ps. cxxxix. 1, but also עִזַּבְתָּנִי *thou hast forsaken me* Ps. xxii. 2. In the 2 *sing. fem.* הִי is written also defectively הִדְרֵהָנִי Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the *masc.* form is also used הִשְׁבַּחְתָּנִי *thou (fem.) adjurest us* Cant. v. 9; Jos. ii. 17; and with *Tsere* הִיבְרַחְתָּנִי

5. From a verb *middle O* we have הִבְלַחְתִּי *I have subdued him.* Ps. xliii. 5, with a shortened *o* in a syllable that has lost the tone.

SECT. 59.

FUTURE WITH PRONOMINAL SUFFIXES.

In the forms of the Future which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to *simple Sh'va vocal* (—), at times to *Chateph-Qamets* (ֿ) Jer. xxxi. 33; but to *Qamets-Chatuph* (ֿ) before הֵ, כֵּן, כֵּם. Instead of הִקְטַלְתָּ the form הִקְטַלְתִּי* is used as 2d and as 3d person, Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 57, 4) is apt to be used at the end of the clause or period.

N. B. Rem. 1. Verbs with *Fut. A* (to which belong all that have a *guttural* for the third radical) retain the full *A* in the *Fut.* and *Imp.*; and the *Pattach*, when it comes to stand in an open syllable, is lengthened into *Qamets*, e. g. שְׁלַחְנִי *send me* Is. vi. 8. רָבַצְתָּנִי *it put me on* Job xxix. 14, רִגְצוּהֶם *let them demand it back* Job iii. 5.

2. Occasionally, as exceptions, *suffixes* occur also in the *Fut.* with the union-vowel *a*, as רָבַצְתָּם Ex. xxix. 30; comp. ii. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are at times appended also to the plural forms in וְי, e. g. הִדְבַּחְתָּנִי *ye crush me* Job xix. 2, elsewhere always without a union-vowel רָמְצוּהֶם *they will find me* Prov. i. 28; Is. lx. 7, 10; Jer. v. 22.

4. In *Piël* the *Tsere* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh'va*; but before the suffixes הֵ, כֵּם, כֵּן it is only shortened into *Seghol*, e. g. הִבְרַחְתָּ *he will gather thee* Deut. xxx. 4, more rarely into *Chireq*, as אֶמְצַחְכֶּם *I will strengthen you* Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1. In *Hiphil* the *Chireq* remains; rarely there are forms like תַּשְׁבִּיחַתָּ *thou enrichest it* Ps. lxxv. 10; 1 Sam. xvii. 25. Comp. § 52, Rem. 4.

SECT. 60.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a verb active can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the *acc.* of

* This form is also found as *feminine* without a suffix, Jer. xlix. 11; Ez xxxvii. 7.

the personal pronoun), as *קָטַלְנִי* *to kill me*; but as *noun* it can take also the *nominal suffix* (the *genitive*), as *קָטַלִּי* *my killing* (see § 130, 1). In either case it assumes the form *קָטַל*, like the *segholate nouns* of the form *קָטַל*, with which *קָטַל* is nearly allied (§ 91, Paradigm VI.).

Rem. 1. The *Inf.* of the form *שָׁכַב* becomes with suffixes *שָׁכַבְתָּ* Gen. xix. 33, like nouns of the form *שָׁכַבְתָּ*.

2. Before *הָ, כֶּם, כֵּן*, are found forms which depart from the analogy of *segholate nouns*, e. g. *אָכַלְתָּם* *your eating* Gen. iii. 5, *עָמַדְתָּ* *thy standing* Obad. 11. The analogy is adhered to, however, in *קָצַרְתָּם* *your harvesting* Lev. xix. 9, and *מָאָסְתָּם* (*mō-ōs'khēm*) *your contemning* Is. xxx. 12.

2. What has been said of the *Inf.* applies also to the leading form *קָטַל* of the *Imp.* The forms *קָטַלְוּ, קָטַלְי*, which are not presented in the Paradigm, suffer no change. For the *fem.* *קָטַלְתָּ* is substituted the masculine form *קָטַלְוּ*, as in the Future. On *שָׁלַחְנִי* see § 59, Rem. 1.

3. In the *Participles* the shortening of the vowels is the same as in *nouns* of the like form, e. g. *קָטַל*, *מְקַטֵּל*, according to § 91, Parad. VII.

On the difference between *קָטַלְוּ* and *קָטַלְנִי*, see § 132, 2.

II. OF THE IRREGULAR VERB.*

A. VERBS WITH GUTTURALS.

SECT. 61.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course *א* and *ה* come under consideration here only when they retain their power as consonants; *ך* also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. The Paradigms D, E, and F, in which those conjugations which are wholly regular are omitted, exhibit their inflexions, and the following sections explain them more fully.

* See the general view of the classes in § 41.

SECT. 62.

VERBS PE GUTTURAL. E. g. עָמַד *to stand*. Parad. D.

The deviations from the regular verb are as follows:—

1. When the first stem-letter, at the beginning of the word, requires a simple Sh^eva (קָטַל, קִטְלָתָם), in these verbs it takes one of the composite Sh^evas (§ 10, 2; § 22, 3), e. g. *Inf.* אָכַל, עָמַד *to eat*, *Pret.* עָמַדְתָּם, הִפְצַתֶּם from הִפְץ *to be inclined*.

2. When a preformative is prefixed to such forms, it takes the vowel which lies in the *Chateph* (§ 28, 2), as רָעַמַד, יִחַלֵּם *he will dream*, יִאָסֶה *he will gather*; or the composite Sh^eva conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. *Pret. Niph.* נִעְמַד (for רָעַמַד), *Hiph.* הִעְמִיד (for הָעַמִּיד), *Inf.* and *Fut.* הִעְמִיד, נִעְמִיד, *Hoph. Pret.* הִעְמַד, *Fut.* יִעְמַד. (On the *Methegh* in these forms see § 16, 2, a.)

In many verbs, however, the guttural, especially ה, when it stands after a preformative at the end of a syllable, retains the simple Sh^eva; but in this case the preformative always has the vowel corresponding to the composite Sh^eva, which the guttural would take according to the above rule. E. g. *Fut. Kal* יִחַמַד *he will desire*, יִחַבֵּשׁ *he will bind*, *Niph.* נִהַפֵּךְ *to change one's self*, נֶאָזַר *girded*, *Hiph.* הִחַסִּיר *to cause to fail*.

The Grammarians call this the *hard*, the former with the *comp. Sh^eva* the *soft* combination. Both forms often occur in the same verb.

3. When in forms like רָעַמַד, נִעְמַד, the vowel of the final syllable becomes a simple Sh^eva vocal, on the addition of a sufformative (וֹ, וֹר, וֹה, וֹהֹ), the composite Sh^eva of the guttural is exchanged for its short vowel, as רָעַמַד, *plur.* רָעַמְדוּ (*speak yā'ān'dhū*); נִעְזְבָה *she is forsaken*. But here also there is besides a harder form, as יִחַבְלוּ *they take a pledge*, יִחַזְקוּ as well as יִחַזְקוּ *they are strong*. See in general § 22, 4, § 28, 3.

4. In the *Inf.*, *Imp.*, and *Fut.* of *Niph.*, where the first stem-letter would regularly be doubled (הִקְטַל, הִקְטַל), the doubling is always omitted, and the vowel of the preformative is lengthened into *Tsere*, as יִעְמַד for רָעַמַד.

REMARKS.

I. On *Kal*.

1. In verbs פָּא the *Inf. constr.* and *Imp.* take (—) under the first letter (according to § 22, 4, Rem. 2); as אָזַר *gird* Jo¹ xxxviii. 3, אָהַב *love thou*

Hos. iii. 1, אָכַל, with a prefix לֹאֲכַל, לֹאֲכַל. The (־) is found here only when the tone is forcibly thrown forward; e. g. בִּאֲכַל הָאֵשׁ Num. xxvi. 10. For the same reason we have אֲמַרְתֶּם not אִמְרַתֶּם.

In the other forms also of the *Imp.* the guttural often exerts its influence upon the vowel, which it changes to *Seghol*, as חָשַׁפְּהָ Is. xlvii. 2, עָרְכָה Job xxxiii. 5, especially when the second radical is also a guttural, as אָחַבּוּ Ps. xxxi. 24. *Pattach* occurs in חָבַלְהוּ Prov. xx. 16.

2. The *Fut. A*, as the *Parad.* shows, has regularly under the first two letters פֿֿֿ; and with the hard combination פֿֿֿ, as רָחַל he ceases, רַחֵם he is wise. This is also true of those verbs which are at the same time לֵה, as יִרְאֶה he sees, יִחַצֵּה he divides. Less frequently the pointing פֿֿֿ is found also in verbs *Fut. O*; as יִאֲכַל he lays bare. Quite unique is the form וְיִחַצֵּב and she loves Ez. xxiii. 5. In these forms the pointing פֿֿֿ is frequently shortened to פֿֿֿ (according to § 27, Rem. 5); as יִאֲסֹר he binds, plur. יִאֲסְרוּהוּ; יִחַסֵּר, יִחַסְרוּ.

II. On Hiphil and Hophal.

3. The rule given in Rem. 2 respecting פֿֿֿ and פֿֿֿ applies again here in the *Pret.* after *Vav conversive*; i. e. the throwing forward of the tone occasions a change of *e* into *a*, as הִצַּמְדָּתָ thou didst set הִצַּמְדָּתָ and thou wilt set, Num. iii. 6; viii. 13; xxvii. 19; הִצַּבְרָתִי, הִצַּבְרָתִי.

4. In the *Pret.* of *Hiph.* פֿֿֿ is sometimes changed into פֿֿֿ, and פֿֿֿ into פֿֿֿ in *Hoph. Pret.* by prolonging the short vowel, which was sustained by *Methegh*, e. g. הִצַּבְרָתָ Jos. vii. 7; הִעֲלָה Hab. i. 15; הִעֲלָה Nah. ii. 8.

III. In General.

5. In the verbs חָיָה to live, and הָיָה to be, the guttural is treated as such in very few forms; *Fut.* יִחַיֶּה, יִהְיֶה. The rule given under No. 1 is indeed true of these verbs, hence הָיִיתָ; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as לָהִייתָ, לְהִייתָ, Ez. xxxvii. 5, 6.

SECT. 63.

VERBS AYIN GUTTURAL. E. g. שָׁחַט to slaughter. *Parad. E.*

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:*

1. Where a simple *Sh'va* is required, the guttural takes without exception the composite *Sh'va* (ֿֿֿ). E. g. *Pret.* שָׁחַט, *Fut.* יִשָּׁחַט, *Imp. Niph.* יִשָּׁחַט. In the *Imp.* the vowel, supplied

* *Hophal*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

under the first radical, conforms to the Chateph of the second; as שִׁחֲטִי, שִׁחֲטוּ.

So in the *Inf. Kal. fem.*, as אֲהַבָה to love, רָאָהָה to languish.

2. As the preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2), so not only is the *Cholem* in *Inf. Kal* שָׁחַט, שָׁחַט retained, but also, for the most part, the *Tsere* in *Fut. Niph.* and *Piël* וְנָחֵם, וְנָחֵם, and even the more feeble *Seghol* (after *Vav conversive*) וְיִלְחָם. But in the *Fut.* and *Imp.* of *Kal* the last syllable generally takes (_), through the influence of the guttural, even in *transitive* verbs, e. g. וְשָׁחַט, וְשָׁחַט; וְזָעַק, וְזָעַק; וְבָחַר, וְבָחַר (seldom as וְנָחֵם); and in the *Pret. Piël* also, *Pattach* occurs more frequently than in the regular verb, as נָחַט.

3. In *Piël*, *Pual*, and *Hithp.*, the *Daghesh forte* of the middle stem-letter cannot stand; but in the greater number of examples, particularly before ה, ח, and ע, the preceding vowel remains short, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piël* שָׁחַק, *Inf.* שָׁחַק to jest; *Pual* רָחַץ to be washed; *Hithp.* הִטְהָרוּ cleanse yourselves. Before א the vowel is commonly prolonged, and always before ר, as *Piël* מָאָן to refuse, בָּרַךְ to bless, *Fut.* יִבְרַךְ, *Pass.* בִּרְךָ, seldom as נָאָה to commit adultery.

Rem. 1. In *Piël* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Tsere* of the final syllable shortened to *Seghol*; viz. a) Before a word of one syllable (according to § 29, 3, b), as שָׁבַע לַיְהוָה in order to serve there Deut. xvii. 12, comp. Gen. xxxix. 14; Job viii. 18. b) After *Vav conversive*, as בֵּרַךְ אֱלֹהֵינוּ and he blessed Gen. i. 22, נִדְרָשׁ and he drove out Ex. x. 11, comp. Gen. xxxix. 4.

2. The following are unfrequent anomalies in the *Pret. Piël*: אָחַרְוּ they delay Judges v. 28 for אָחַרְוּ; and the similar form הִמְצִינִי she conceived me Ps. li. 7 for הִמְצִינִי or הִמְצִינִי.

SECT. 64.

VERBS LAMEDH GUTTURAL. E. g. שָׁלַח to send. Parad. F.

1. According to § 22, 2, a and b, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes *Pattach furtive*, or the full vowel *Pattach* takes the place of the regular vowel. The more particular statement is as follows:

- a) The strong unchangeable vowels אֵ, י, ו (‡ 25, 1) are always retained; hence *Inf. absol.* Kal שָׁלוֹחַ, *Part. pass.* שָׁלֹחַ, *Hiph.* הִשְׁלִיחַ, *Fut.* יִשְׁלַח, *Part.* מִשְׁלִיחַ. O though less firm is also retained in the *Inf. constr.* שְׁלִיחַ, in order to distinguish it from the *Imp.* (as in verbs ע guttural).
- b) The merely tone-long O in the *Fut.* and *Imp.* of Kal becomes *Pattach*, as יִשְׁלַח, שְׁלַח. (With *suff.* יִשְׁלַחְנִי, see ‡ 59, Rem. 1.)
- c) Where *Tsere* is the regular vowel of the last syllable, the forms with final *Tsere* and final *Pattach* are both employed. Usage, however, makes a distinction in these forms. Thus:

In the *Part. Kal* and *Piël* שְׁלַח, מִשְׁלַח is the exclusive form, and the full *Pattach* first appears in the *constr. state* שְׁלַחַּ, מִשְׁלַחַּ.

In the *Fut.* and *Inf. Niph.* and in the *Pret. Inf.* and *Fut. Piël*, the form with (—) is employed at the beginning and in the middle of a period, the one with — at the end, and in *Pause*. E. g. יִזְרַעַ it is diminished Num. xxvii. 4 and יִזְרַעַ xxxvi. 3; יִבְקַעַ he cleaves Hab. iii. 9, and יִבְקַעַ Ez. xiii. 11; יִבְלַעַ to swallow Hab. i. 13; Num. iv. 20. It may further be observed that the *Inf. absol.* retains *Tsere*, which is lost in the *Inf. constr.* E. g. שְׁלַחַּ Deut. xxii. 7, else שְׁלַח.

In *Hiph.* the shortened forms of the *Imp.* and *Fut.* admit only (—) e. g. הִצְלַחַּ prosper, וַיִּבְטַחַּ and he trusted; but the *Inf. absol.* takes (—) as הִגְבַּהַּ to make high, but as *Inf. constr.* also הִגְבַּחַּ occurs Job vi. 26.

2. The guttural here has *simple Sh'va* whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals ‡ 22, 4), as שְׁלַחַּ, שְׁלַחַּי. But in the 2 *fem. Pret.* a helping-*Pattach* takes its place, as שְׁלַחַּת (‡ 28, 4), yet more rarely also לְקַחַּת Gen. xxx. 15 and לְקַחַּת 1 Kings xiv. 3.

The softer combination with *composite Sh'va* occurs only a) In some examples of the 1 *plur. Pret.* when the tone is thrown forward, as יִדְעֵנוּ we know thee Hos. viii. 2; comp. Gen. xxvi. 29. b) Before the suffixes הָ, כֶּם, כֵּן, as אֶשְׁלַחְךָ I will send thee 1 Sam. xvi. 1, אֶשְׁלַחְךָ Gen. xxxi. 27, אֶשְׁמִיְךָ Jer. xviii. 2.

B. CONTRACTED VERBS.

SECT. 65.

VERBS פָּ. E. g. יִגָּשׁ to approach. Parad. H.

The irregularities of these verbs, arising from the feebleness of the nasal letter *Nun*, are as follows:

1. The *Imp.* and *Inf. constr.* often lose (by aphæresis, § 19, 3) their *Nun*, which would here take *Sh'va*, as נָשׁ for נִשֵּׁשׁ. The *Inf.* then, however, has regularly the feminine ending תִּי, or, with a guttural, תִּי־ (§ 79, 2), as נִשֵּׁשׁ תִּי, נִשֵּׁשׁ תִּי to touch (from נִשֵּׁשׁ). The *Imp.* has usually *Pattach*; but also *Tsere*, as תֵּן give (from נָתַן). Frequently it takes the lengthened form, as תִּתֶּן give up.

2. Whenever *Nun*, after a preformative, stands at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a): viz. a) in the *Fut. Kal*, e. g. יִפֹּל he will fall for יִפְּלֵל; יִנָּשׁ for יִנְשֵׁשׁ; יִתֵּן he will give for יִתְּנֵן (the *Fut. O*, as in the regular verb, most common, the *Fut. E* only in this example*); b) In the *Pret. Niph.*, e. g. נָשַׁשׁ for נִשֵּׁשׁ; c) In the whole of *Hiphil* and *Hophal* (which here has always *Qibbuts*), e. g. הִנְשִׁישׁ, הִנְשִׁישׁ for הִנְשִׁישׁ, הִנְשִׁישׁ.

The other forms are all regular, e. g. *Pret. Inf. absol. Part. Kal, Piël, Pual, &c.* Only those conjugations which are irregular are included in the Paradigm H.

The characteristic of these verbs in all forms which begin with a formative letter, is the Dagghesh forte following it in the second radical. Some forms, however, of one class of verbs פָּרַח (§ 70), and even of verbs נָשַׁשׁ (§ 66, 5), exhibit the same appearance. Verbs נָשַׁשׁ likewise exhibit such forms of the *Imp.* as נָשֵׁשׁ, also נָשֵׁשׁ (Gen. xix. 9), and תֵּן.

Rem. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* נָשֵׁשׁ permit, נָשֵׁשׁ full ye; *Inf.* נָשֵׁשׁ (as well as נִשֵּׁשׁ) to touch; *Fut.* יִנְשֵׁשׁ he keeps Jer. iii. 5 (elsewhere יִנָּשׁ). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as הִנְשִׁישׁ to melt Ez. xxii. 20, הִנְשִׁישׁ they are cut off Judges xx. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִנְחֵל he will possess. In these verbs the *Nun* rarely falls away, as יִנְחֵל he will descend, and יִנְחֵל; *Niph.* נִנְחֵל for נִנְחֵל he has comforted himself.

N. B. 2. These anomalies are in part exhibited by the verb לָקַח to take, whose ל is treated like the *Nun* of these verbs (§ 19, 2). Hence, *Fut.* יִלְקַח, *Imp.* קַח (seldom לָקַח), *Inf. constr.* לִקְחוּ, *Hoph. Fut.* יִלְקַח. Niphal, however, is always יִלְקַח.

N. B. 3. In the verb יָתַן to give, the final *Nun* is also assimilated, as

* The verb נָשֵׁשׁ, employed as a Paradigm, has the *Fut. A*, which is not presented, however, as the most usual form of the *Fut.* in verbs of this class but only as the actual form of this particular verb. The *Tsere* in יִתֵּן is owing to the double feebleness of the stem יָתַן (comp. Rem. 3).

נָתַתִּי for נָתַתִּי, נָתַתָּה for נָתַתָּה; *Inf. constr.* הָיָה for הָיָה (see § 19, 2), with *suff.* הָיָה *my giving*.

SECT. 66.

VERBS פָּעַל. E. g. קָבַב. Parad. G.

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as קָבַב for קָבַב, even when a full vowel would regularly stand between them, as קָב for קָב, קָב for קָב. Those forms are *not* contracted which contain unchangeable vowels, or a *Daghesh forte*, as קָבֹב, קָבֹב, קָבֹב.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which in the regular verb characterizes the form (§ 43, Rem. 1), e. g. קָב for קָב; *Inf.* קָב for קָב; *Hiph.* קָבֵב for קָבֵב (comp. No. 6).

3. The *Daghesh forte*, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, *a*), except when formative additions are made at the end, as קָבֵב, קָבֵב, *Fut.* קָבֵב, but not קָב, קָב.

4. When the affirmative begins with a consonant (ה, ו), a vowel is inserted before it in order to render audible the *Daghesh* of the final stem-letter (§ 20, 3, *b*). This vowel in the *Pret.* is *i*, in the *Imp.* and *Fut.* *ı*, e. g. קָבֵב, קָבֵב, *Fut.* קָבֵב.

The Arabian *writes* indeed regularly מדרר, but *pronounces* in the popular language מדרר *maddāl*, also, according to Lumsden, *maddāta*, which last is exactly analogous to the Hebrew inflexion.*

5. The preformatives of *Fut. Kal*, *Pret. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (יֹסֵב instead of יֹסֵב), take, instead of the *short*

* The common explanation, which we also give, of this inserted vowel may certainly suffice, if an approximation be supposed between this class of verbs and the class קָב, compare קָבֵב and Arab. *maddita* with קָבֵב or קָבֵב, and קָבֵב with קָבֵב. Gesenius however, threw out (in the 13th edition of this Grammar, p. 294) the hint whether the *ı* and *i* in these forms do not properly belong to the pronoun (affirmative), namely the *ı* in קָבֵב, and the *i* to a form of the pronoun which may be explained from the Egyptian, where *eNtoK* (thou), *eNToteN* (you), *ANoK* (I, comp. אָנֹכִי), &c., show a corresponding *o* in the pronoun.

vowel of the regular form, the corresponding *long* one (§ 27, 2, *a*). Hence *Fut.* רָסַב for יִסְבֵּב = יִסְבֵּב;* *Fut. A.* יִמְרַר for יִמְרָר; *Hiph.* הִסַּב for הִסְבֵּב, *Inf.* הָסַב for הִסְבֵּב; *Hoph.* הִסַּב for הִסְבֵּב. This long vowel (except the *ו* in *Hophal*) is changeable.

There is still another mode of constructing these forms (the common one in *Chaldee*), which supplies a Dagghesh in the *first* radical in place of doubling the third. E. g. *Fut. Kal.* רָסַב for יִסְבֵּב, *Fut. Hiph.* יִרְסַם for יִרְסְמִם, *Hoph.* יִרְסַח for יִרְסְחִי. These forms do not usually take Dagghesh in the final letter on receiving an accession, as יִרְסְרוּ *they bow themselves* (from יָרַד), יִרְסְרוּ (from יָרַח), because the doubling is already supplied in the first letter; but see יִרְסְרוּ Judges xviii. 23, יִרְסְרוּ Job iv. 20. They therefore omit also the vowels *ו* and *י*, e. g. הִצְלִיחַ (from צָלַל) Jer. xix. 3. The *Parad.* exhibits this form by the side of the other in *Fut. Kal.*

6. Of many of these contractions, however, the originals are not found in the regular verb, but they may be considered as ancient analogous forms. Thus רָסַב stands for יִסְבֵּב, with *a* under the preformative, as in the regular Arabic form;† *Hiph.* הִסַּב for הִסְבֵּב has in the contracted stem-syllable the shorter and more original *ē* (like the Aram. אֶקְטַל comp. § 52, 1 and Rem. 1); *Pret. Niph.* נָסַב for נִסְבֵּב; *Fut. Niph.* יִסַּב for יִסְבֵּב, comp. יִקְטַל, § 50, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (הִי, יִי, comp. § 44, Rem. 5), but remains *before* them on the stem-syllable, as סָבַי.‡ Before the other affirmatives, it rests upon the inserted syllables *ו* and *י* (with the exception of תָּם and תֵּן, which always take the tone), and in consequence the vowels of the word are shortened, as תָּסַבַי, תָּסַבִּיחַ, הִסָּבַח, but הִסְבִּיחַ.

8. Instead of *Piël*, *Pual*, *Hithp.*, and in the same signification, is found in numerous verbs of this kind, the unfrequent conjugation *Poël* (§ 54, 1), with its Passive and Reflexive, e. g. עִלַּל *to treat one ill*, *Pass.* עִלְלָה, *Reflex.* הִתְעִלְלָה (from עָלַל): in some is found *Pilpel* (§ 54, 4), as גָּלְגַּל *to roll*, הִתְגִּלְגַּל *to roll one's*

* It might seem far more easy, in explaining the origin of the *Fut.* יִסַּב (as well as of the *Fut.* in verbs יִשְׁכַּח, יִשְׁכַּח), to regard it as formed from the *Inf.* סָכַח by prefixing *י*, so also *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

† Hebrew יִרְסַח from יִרְסַח, § 9, 5. The *a* appears also in verbs פִּ guttural, especially in verbs פִּ § 67. and verbs פִּ § 71.

‡ The terminations for gender and number in the *Participles* take the tone, as these are not a part of the verbal inflexion, as נִסְבִּיחַ, נִסְבִּיחַ.

self (from גלל), *Pass.* שִׁעֲשַׁע to be caressed (from שִׁעֵשׁ). They are inflected regularly like *Piël*.

REMARKS.

I. On *Kal*.

1. In the *Pret.* are found some examples with *Cholem* (comp. יָכַל, § 43, 1), as רָמִי from רָמַם they are high Job xxiv. 24, רָבִי from רָבב Gen. xlix. 23.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Fut.* (סֵב, רָסֵב), as a changeable vowel, is written *defectively*, with a few exceptions, which are found especially in the later orthography. E. g. לָבוֹז for לָבַז to plunder Esth. iii. 13; viii. 11. It is consequently shortened into *Qamets-chatuph* or *Qibbuts*, whenever it loses the tone, as *Inf.* הִרְרֵי to rejoice Job xxxviii. 7, with *suff.* בָּחֲקֹי when he founded Prov. viii. 27, *Imp.* הַנִּנִּי pity me, *Fut.* with *Vav convers.* וְרָסֵב Judges xi. 18, with *suff.* הַשָּׂרִים he lays them waste Prov. xi. 3, Q^eri.

3. Of final *Pattach* in the *Inf. Fut.*, and *Imp.* (יָקַטַל, יָקַטַל) the following are examples; *Imp.* שָׁךְ to stoop Jer. v. 26, גָּל roll Ps. cxix. 22, *Fut.* רָמַר he is bitter Is. xxiv. 9, רָקַל he is slighted Gen. xvi. 4, 5. Examples of the *Chaldaizing Fut.* are: רָסֵב even though סֵב is also in use; יָשַׁם he is astonished 1 Kings ix. 8; יָקַרְוּ they bowed themselves from קָרַר.

4. In the Participle occurs the Aramæan form שָׁאֵם for שָׁסֵם Jer. xxx. 16, K^ethibh.

II. On *Niphal*.

5. Besides the most usual form with *Pattach* in the second syllable, as given in the Paradigm, there is still another with *Tsere*, and another with *Cholem* (analogous with קָטַל, קָטַל, § 43, 1), extending through the whole conjugation. E. g. *Pret.* נָקַל (also נָקַל) it is a light thing Is. xlix. 6, *Inf.* הָמַס to melt Ps. lxxviii. 3, *Part.* נָמַס wasted away 1 Sam. xv. 9. With *Cholem* גָּלְלוּ they are rolled together Is. xxxiv. 4, *Inf. Absol.* הָבוֹז to be plundered Is. xxiv. 3, *Imp.* הִרְמִי take yourselves up Num. xvii. 10, *Fut.* תִּהְרַמִּי Jer. xlviii. 2. *Chaldaizing* forms of *Niphal* are נָחַל Ez. xxv. 3 (from חָלַל), נָחַר (from חָרַר) Ps. lxxix. 4; cii. 4 (also נָחַר Jer. vi. 29), נָחַח *fractus est* (from נָחַח).

III. On *Hiphil* and *Hophal*.

6. Besides *Tsere* the final syllable has also *Pattach*, especially with gutturals, as הִחִיַר; *Inf.* הִחִיר to cleanse Jer. iv. 11. But also without a guttural, as הִרְקַח 2 Kings xxiii. 15, Plur. הִחִיבוּ 1 Sam. v. 10, *Part.* מִצַּל shadowing Ez. xxxi. 3.

7. The Future with retracted tone takes the form הִסִּיךְ he protects Ps. xci. 4, וְיָגֵל and he rolled Gen. xxix. 10.

8. *Chaldaizing* forms of *Hiphil* and *Hophal*: וַיִּפְּצוּ Ex. xiii. 18, וַיִּפְּצוּ and they broke Deut. i. 44, רִפְּצָה Is. xxiv. 12, וַיִּחֲקֵי in pause (Job xix. 23) for וַיִּחֲקֵי.

IV. *In General.*

9. Verbs פָּא are very nearly related to verbs פָּי (§ 71), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb פָּא is generally shorter than the other (comp. פָּא and פָּי, פָּא and פָּי). In some cases they have precisely the same form, as in the *Fut. convers.* of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. פָּי for פָּי *he rejoices* Prov. xxix. 6.

10. Along with the contracted forms there are found, especially in certain conjugations and tenses, others which are wholly regular. E. g. *Pret. Kal.* פָּא *to plunder*, *Plur.* פָּאוּ, פָּאוּ (also פָּאוּ Deut. iii. 7); *Inf.* פָּא and פָּא. *Fut.* פָּא *he is gracious* Amos v. 15, elsewhere פָּא. *Hiph.* פָּא, *Fut.* פָּא *he will rejoice* (which is never contracted), *Part.* פָּא *astonished* Ez. iii. 15. Sometimes the full form appears to be emphatic (Ps. cxviii. 11).

11. We have seen above (No. 5), that in the *Fut.* of the Chaldee form, the Dagghesh of the third radical, together with the preceding vowel, is omitted before affirmatives, as פָּא. Of the same omission in other forms there are unquestionable examples, as פָּא Gen. xi. 7 for פָּא *we will confound* (Cohortative from פָּא); פָּא for פָּא vs. 6 *they will devise*; *Pret. Niph.* פָּא for פָּא Ez. xli. 7; comp. Is. xix. 3; Jer. viii. 14. Without Dagghesh, but with the full vowel: פָּא for פָּא Prov. vii. 13, פָּא 1 Sam. xiv. 36, פָּא Is. lvii. 5 for פָּא.

12. Although the affirmatives here do not attract the tone (see No. 7, p. 133), yet it is thrown on them when suffixes are appended, as פָּא, פָּא, Ps. cxviii. 11. The vowels suffer before *Dagghesh* the changes pointed out in § 27, 1, viz. *Cholem* in the *Fut.* becomes *Qibbutz*, less frequently *Qamets-chatuph*, *Tsere* in *Hiph.* becomes *Chireq* (after the analogy of פָּא, פָּא); the preformatives then, in place of the full vowel, take *Sh'va*. E. g. פָּא Ps. xlix. 6, פָּא Job xl. 22, פָּא Ps. lxvii. 2, *Hiph.* פָּא Ez. xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

SECT. 67.

FEEBLE VERBS פָּא. E. g. פָּא *to eat*. Parad. I.

So far as פָּא is treated as a consonant and a guttural, these verbs have all the properties of verbs *Pe Guttural* exhibited in § 62. But here we regard them only in so far as the פָּא *quiesces*, i. e. loses its consonant-sound, and is blended with the foregoing vowel, which happens only in certain verbs and forms, as follows:—

1. In the *Fut. Kal* of five verbs, viz., פָּא *to perish*, פָּא *to be willing*, פָּא *to eat*, פָּא *to say*, פָּא *to bake*, the פָּא always quiesces in a long *ô* (*Cholem*), as פָּא. In some others, the

form in which it retains its power as a consonant is also in use, as יִאָחַז and יִאָחַז *he takes hold*. The *ô* in this case is but a corruption of the vowel *â* (§ 9, 10, 2), which is itself derived by contraction from $\text{—} \text{—} \text{—}$ or $\text{—} \text{—} \text{—}$. The *feebleness* of these verbs (§ 41, c) affects also their last syllable, so that it receives instead of the stronger vowel *ô* an *ê* (*Tsere*), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes *ă* (*Pattach*), e. g. תֵּאָבֵד לְעַד Ps. ix. 19, on the contrary תֵּאָבֵד Ps. i. 6 (comp. a similar exchange of *ê* and *ă* § 64, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as יִאָבֵד יוֹם *perish the day* Job iii. 3, וַיֹּאכַל *and he ate*, and sometimes *Seghol*, as וַיִּלֵּל (*Milêl*), with conjunctive accents, but וַיִּמְרָר (*Milra*) with distinctives (only in Job a few times וַיִּמְרָר *in pause*).

Very seldom does א in the *Fut. Kal*, quiesce in *Tsere*, as תֵּאָחַז *it shall come* Mic. iv. 8, contracted from תֵּאָחַז: always, however, in the form לֵאמֹר *dicendo* (*Inf.* with לֵ), for לֵאמֹר.

2. In the 1st *Pers. sing. Fut.* the radical א (to avoid the repetition of this letter) is regularly dropped (§ 23, 4), as אֶמַר for אֵאמַר *I will say*.

Except in this case the radical א seldom falls away, as תִּסָּק for תִּאָסָק *thou takest away* Ps. civ. 29, וַיִּמְרְוּהָ for וַיִּמְרְוּהָ *they speak of thee* Ps. cxxxix. 20, תֵּזְלִי *thou goest away* (from תֵּזְלִי), Jer. ii. 36.

The Parad. I shows the forms in which א is treated as a quiescent (namely, *Fut. Kal*), and merely indicates those in which it retains its character as a guttural.

Rem. 1. Out of *Kal* א seldom quiesces, as in *Niph.* נִאָחַז Jos. xxii. 9; *Hiph.* וַיִּאָחַז *and he took away* Num. xi. 25, וַיִּשְׁמַע *I hearken* Job xxxii. 11, וְאֶבְרָהָ *I will destroy* Jer. xlv. 8, וַיִּזְקֵן *attending* Prov. xvii. 4, *Imp.* וַיִּבְרֵי *bring ye* Is. xxi. 14.

2. In *Piêl* א sometimes falls away by contraction (like ה in הִתְקַטֵּל), e. g. מִלֵּה for מִלֵּה *teaching* Job xxxv. 11.

SECT. 68.

FEEBLE VERBS פִּי. FIRST CLASS, OR VERBS ORIGINALLY פִּי.

E. g. יָשַׁב *to dwell*. Parad. K.

Verbs פִּי are divided principally into *two classes*, which are wholly different from each other in their origin and inflexion.

The *first* embraces those verbs which have properly a פִּי for their first stem-letter. In Arabic they are written with פִּי (e. g. وَلَدَ, Arab. *walada*); but in Hebrew, by a difference of dialect, they take י instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly פִּי, and which have Yodh also in Arabic (§ 69). A few of these verbs פִּי form, in some respects, a *third* class inflected like verbs פִּי (§ 70).

In יִצַּר are contained two verbs, distinguished both by form and signification; viz., 1) יִצַּר (for יָצַר), *Fut.* יִצַּר, יִצָּר to be in a strait; 2) יִצַּר, *Fut.* יִצַּר, יִצָּר to form.

The peculiarities in the inflexion of the *first class*, which is analogous with the Arabic פִּי, are the following:

1. In the *Fut.*, *Imp.*, and *Inf. constr.* of Kal there is a two-fold form. About the half of these verbs have here the feeblest forms, namely,

Fut. יִצַּב with a tone-lengthened ē in the second syllable, which may be shortened to *Neghol* and *vocal Shewa*; and with a somewhat firmer ē in the first syllable, which in a degree still embodies the first radical י that has fallen away;

Imp. יִצַּב from יִצַּב by omission of the feeble י, and

Inf. יִצַּב shortened in like manner, and with the feminine ending יִצַּב, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms, have the *Fut.* א and retain the Yodh at the beginning, namely in

Imp. יִצַּב and *Inf.* יִצַּב as a *consonant*, but in

Fut. יִצַּב as a *quiescent*, or resolved into the vowel ī (§ 24, 2).

That the latter mode of inflexion belongs to verbs actually פִּי (which has been often overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in Kal, and at the same time have י in *Niphal*, *Hiphil*, and *Hophal*; partly by the analogy of the Arabic, where the verbs פִּי have precisely the same double inflexion.

Even in the same verb are found both forms, one with Yodh, the other without it, as יִצַּב 2 Kings iv. 41, and יִצַּב pour Ez. xxiv. 3, יִצַּב 1 Kings xxi. 15, יִצַּב Deut. ii. 24, and יִצַּב possess, with lengthening יִצַּב Deut. xxxiii. 23, *Fut.* יִצַּב Deut. xxxii. 22, and יִצַּב he will burn up Is. x. 16.

To the first mode of inflexion belong, e. g. יִצַּב to bear, יִצַּב to go forth, יִצַּב to sit, יִצַּב to descend, יִצַּב to know, (*Fut.* יִצַּב with *Pattach* in the last

syllable on account of the guttural); to the second belong יָעַף *to weary*, יָצַח *to counsel*, יָבֵשׁ *to be dry*, though the latter is in Arabic פִּי.

2. The original *Vav* appears always in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Pret.* and *Part.* of *Niph.* and throughout *Hiph.* in *Cholem*, throughout *Hophal* in *Shureq*, as נוֹשֵׁב (for הוֹשֵׁב), הוֹשִׁיב (for הוֹשֵׁיב), הוֹשֵׁב (for הוֹשֵׁב). In the *Inf.*, *Imp.* and *Fut. Niph.*, ו remains as a consonant, and the inflexion is regular, as הוֹשֵׁב, הוֹשִׁיב. It also retains its power as a consonant in the *Hithp.* of some verbs, e. g. הִתְנַדַּע from נָדַע, and in two nominal forms, viz. יָלַד *offspring* from יָלַד *to bear* [and נָזַר *guilty*].

3. The other forms, with few exceptions (see Rem. 3, 4), are regular.

In those forms in which *Yodh* does not appear, these verbs may be distinguished, in the *Fut.* of *Kal* by the *Tsere* under the preformatives; in *Niph.*, *Hiph.*, and *Hoph.*, by the *Vav* (ו, וי, וי) before the second radical. Forms like שָׁב, שָׁבָת, they have in common with verbs פָּן. *Hophal* has the same form as in verbs כָּן and כָּו.

Rem. 1. The *Inf.* of *Kal* without the radical *Yodh* (see No. 1) has very seldom the masculine form like יָדַע *to know* Job xxxii. 6, 10, or the feminine ending יָדַע like יָלַד *to bear* 2 Kings xix. 3. With a guttural the latter takes the form יָדַע instead of יָדַע, e. g. יָדַע *to know*. יָדַע in 1 Sam. iv. 19 is contracted to יָדַע (§ 19, 2). Examples of the regular full form occur with *suffixes*, יָדַע Job xxxviii. 4, יָדַע Ezra iii. 12. The full form has seldom the feminine ending, as יָדַע *to be able*.

2. The *Imp. Kal.* often has the lengthening יָדַע, as יָדַע *sit*, יָדַע *descend*. From יָדַע *to give* the lengthened *Imp.* is יָדַע, *fem.* יָדַע, *plur.* יָדַע, with accented *Qamets*, owing to the influence of the guttural.

3. The *Fut.* of the form יָדַע takes *Pattach* in its final syllable when it has a guttural, as יָדַע, also יָדַע Jer. xiii. 17. When the tone is drawn back upon the penultima, the final syllable takes *Seghol*, namely, before a word of one syllable and after *Vav conversive*. E. g. יָדַע-נָא Gen. xlv. 33; יָדַע, but in Pause יָדַע and יָדַע. A very rare exception, in which a *Fut.* of this kind is written fully, is יָדַע Mic. i. 8. The form יָדַע when lengthened can also lose its radical י, as יָדַע Is. xl. 30, יָדַע lxv. 23. Yet the cases are rare and doubtful where this occurs after other preformatives than י (see Is. xlv. 8).

4. In some stems the feebleness affects also the *Pret. Kal*, so far that the *a* under the second radical becomes *e* or *i*, as יָדַע, יָדַע, יָדַע from יָדַע. Examples are found in Ps. ii. 7; Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. lxix. 36, &c. In Syriac *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Pret.* as have no full vowel under the first radical.

5. As an exception the *Fut. Niph.* sometimes retains *Yodh*, e. g. יָדַע

and he waited Gen. viii. 12; comp. Ex. xix. 13. The first Pers. sing. has always the form אָנַשׁ not אָנַשׁ; comp. § 50, Rem. 4.

6. In *Piël* the radical *Yodh* sometimes falls away after ה preformative, which takes its punctuation (comp. § 67, Rem. 2). E. g. וְיָרַבְשָׁתָהוּ for וְיָרַבְשָׁתָהוּ and he dried it up Nah. i. 4.

7. *Fut. Hiph.* like *Fut. Kal*, takes *Seghol* when the tone is drawn back, as אָרַח let him add Prov. i. 5, וְאָרַח and he added.

N.B. 8. The verb הָלַךְ to go is connected with verbs פִּי of the first class, for it forms (as if from הָלַךְ) *Fut.* הֵלֵךְ, with *Vav* וְהֵלֵךְ, in *pause* וְהֵלֵךְ, *Inf. constr.* הֹלֵךְ, *Imp.* הֵלֵךְ, lengthened הִלְכָה and also הֵלֵךְ, and so *Hiph.* הוֹלִיךְ. Rarely and almost exclusively in later books and in poetry, we find also the regular inflexions from הֵלֵךְ, as *Fut.* הִהְלִיךְ, *Inf.* הֹלִיךְ (Num. xxii. 14, 16; Eccles. vi. 8, 9), *Imp. pl.* הִלְכוּ (Jer. li. 50); on the contrary *Pret. Kal* is always הִלְכָה, *Part.* הֹלֵךְ, *Inf. abs.* הִלְכוּ, *Piël* הִלְכָה, *Hithp.* הִתְהַלַּךְ, so that a ה nowhere distinctly appears as first radical. An obsolete stem הִלֵּךְ may however be assumed, although in a word so much used as הִלְכָה the feeble letter ה may itself be treated like ה, and so the inflexion resemble פִּי. Comp. also the feeble פִּי, e. g. תִּזְלִי from אָזַל (§ 67, 2), and תִּזְלִי from הִלֵּךְ, *Fut. Hiph.* אֶבְיָרָה from אָבַר and אֶבְיָרָה 2 Kings vi. 16 from הִלֵּךְ.

SECT. 69.

FEEBLE VERBS פִּי. SECOND CLASS, OR VERBS PROPERLY פִּי.

E. g. הָיָה to be good. Parad. L.

The most essential points of difference between verbs properly פִּי and verbs פִּי are the following :

1. *Kal* has only the stronger of the two forms described in § 68, 1, namely, that in which the radical ה remains, *Inf.* הָיָה, with the *Fut. A*, as הָיָה, הָיָה; the *Pattach* of which becomes *Seghol* when the tone shifts back, as הָיָה and he awoke Gen. ix. 24, הָיָה, הָיָה and he formed Gen. ii. 7.

2. In *Hiphil* the ה is retained and is pronounced as a diphthongal ê (*Tsere*), e. g. הָיָה (for הָיָה), *Fut.* הָיָה; seldom with the diphthong *ai*, *ay*, as in הָיָה they make straight Prov. iv. 25; comp. Ps. v. 9, Q^{ri}.

The following are the only verbs of this kind: הָיָה, הָיָה to suck, הָיָה to awake, הָיָה to form, הָיָה *Hiph.* הָיָה to bewail, הָיָה to be straight.

Of the *Fut. Hiph.* there is an anomalous form with preformatives put before the 3 pers. הָיָה, as הָיָה he wails, אֶבְיָרָה I wail, יֶבְיָרָה ye wail, Is. xv. 2; lxv. 14; Jer. xlvi. 31; Hos. vii. 14; also הָיָה Job xxiv. 21; and once even in *Fut. Kal.* הָיָה Ps. cxxxviii. 6 from הָיָה. This anomaly

is explained by supposing, that the י of the simple form was superficially taken to belong to the stem.

SECT. 70.

VERBS פִּי. THIRD CLASS, OR CONTRACTED VERBS פִּי.

The י of these verbs does not quiesce in long \bar{i} or \bar{e} , but is assimilated like נ. Some verbs are exclusively of this class, e. g. רָצַע *to spread underneath*, *Hiph.* הִרְצִיעַ, *Hoph.* הִרְצַע; רָצַח *to burn up*, *Fut.* יִרְצַח, *Hiph.* הִרְצִיחַ. Others have two forms; in one the י is assimilated, in the other it quiesces, as רָצַק *to pour*, *Fut.* יִרְצַק and יִרְצֹק (1 Kings xxii. 35); יָצַר *to form*, *Fut.* יִיָּצַר and יִצַּר (Is. xlv. 12; Jer. i. 5); יָשַׁר *to be straight*, *Fut.* יִיָּשַׁר and יִשַּׁר (1 Sam. vi. 12).

Verbs of this class (which seldom occur) are inflected like verbs פֶּן, for which they may easily be mistaken by the learner. When therefore a form has not a root פֶּן in the Lexicon, he should look for one of this class.

SECT. 71.

FEEBLE VERBS עִי. E. g. קָם *to rise up*. Parad. M.

1. In these verbs the middle stem-letter י *always quiesces*; not merely in the more usual cases (§ 24, 1) when a Sh^{va} precedes or follows, as בּוֹשׁ for בּוֹיֵשׁ, but also when it is both preceded and followed by a full vowel, as קָם *Part. Pass.* for קָיֵם; קָם *Inf. absol.* for קָיֵם. Hence the stem is always a monosyllable.

2. The vowel in which י quiesces is essentially the vowel of the second syllable, which, in the verb, almost universally characterizes the form (§ 66, 2). But this vowel, in consequence of the union of the Vav with it, is mostly made fuller, e. g. *Inf.* and *Imp.* קָם for קָיֵם, *Pret.* קָם for קָיֵם; yet it is not unchangeable, for we have קָמַת (with short *a*) from קָם, and *Fut. Hiph.* יִקָּם (from יִקָּיֵם) is shortened in the Jussive to יִקָּם.

The verb intransitive *middle E* takes in *Pret. Kal* the form of מָת (from מָתָה) *he is dead*; the verb *middle O* takes the form of אָזַר (from אָזַר) *luxit*, בּוֹשׁ (from בּוֹשׁ) *he was ashamed*. Comp. Rem. 1.

3. The preformatives in the *Fut. Kal* and *Pret. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of

the regular form the corresponding long one (§ 27, 2). E. g. *הָקָנוּם* for *יָקוּם*; *הָקִים* for *הָקִימוּם*; *הָקָם* for *הָקִימוּם* *.

This vowel is changeable, and becomes *Sh'va* when the tone is thrown forward, e. g. before *Suff.* *יָמִיחֵנּוּ* *he will kill him*, and with the full plural form of the *Fut.* *יָמוּתוּן* *they will die*.

The *ו* in *Hoph.* is the only exception. But this conjugation is formed (in appearance) by transposing the letters of the original stem. Thus *הָקִים* becomes by transposition *הָקָם*, hence *הָקָם*.

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. *Fut. Kal* *יָקוּם* for *יָקוּם* (see § 66, 6), *Part.* *קָם* for *קָם* (after the form *קָטַל*, comp. § 49, 2, § 83, No. 1). Those which conform to the regular Hebrew verb, are generally the most unfrequent, as *יָבוֹשׁ* (after the form *יָבוֹשׁ*). The *o* in *Niph.* comes from *va* (= *ua*), *נָקָם* from *נָקָם*, *Fut.* *יָקוּם* from *יָקָם*.

5. In the *Pret. Niph.* and *Hiph.* the harshness of pronunciation in such forms as *נָקִימָה*, *הָקִמָה*, is avoided by the insertion of *ו* before the affirmatives of the first and second person. For the same purpose *וּ* is inserted in the *Fut. Kal* before the termination *נָה* (comp. § 66, 4). These inserted syllables take the tone and shorten the preceding vowels, as *נָקָם*, *נָקִימוֹת*, *הָקִים*, *הָקִימוֹת*, or *הָקִימוֹת*, also *הָקִימוֹת* ; *הָקִימוֹת*.

Yet in some cases the harder forms without the inserted syllable, are also in use. Thus *Fut. Kal* *תִּשְׁבֹּן* Ez. xvi. 55 (also *תִּשְׁבֹּנָה* in the same verse) and rather oftener in *Hiph.*, as *תִּנְפֹּחַ* Ex. xx. 25, but also *תִּנְפֹּחַי* Job xxxi. 21, *תִּשְׁבֹּנָה* Job xx. 10, once *תִּתְרִימוֹת* Jer. xlv. 25. *Imp.* only *תִּתְרִימוֹת*, *תִּתְרִימוֹת*.

6. The tone, as in verbs *עָלָה*, is not thrown forward upon the affirmatives *וּ*, *וּ*, *וּ*, as *קָמָה*, *קָמָה*, *קָמָה*, except with the full plural form *יָקִימוּן*. In those persons which take affirmatives without *epenthesis* (see Rem. 6), the accentuation is regular, as *קָמָה*; so in *Hophal* *הִקְמִימָה*. For the tone on *וּ* and *וּ* see No. 5.

7. The conjugations *Piël*, *Pual*, and *Hithpaël* are very seldom found in verbs properly עָלָה. The only instance in which *ו* remains as consonant is *עָוָה* *to surround*, the *Piël* of *עָוָה* (yet see Rem. 5). In some others *ו* has taken the place of *וּ*, as in *קָם* from *קָם*, *חָיָה* from *חָיָה*, which forms belong to the later Hebrew, having been borrowed from the Aramæan. On the con-

* On the *a* under the preformative see No. 4.

trary, the unfrequent conjugation *Pilel* (§ 54, 2), with its Passive and Reflexive, is the common form employed in the signification of *Piël* and as a substitute for it. E. g. קוּמִים *to raise up*, from קוּם; רוּמִים *to elevate*, *Pass.* רוּמִים, from רוּם; הִתְעוֹרֵר *to rouse one's self*, from עוֹר. Less frequent is the conjugation *Pilpel* (§ 54, 4), e. g. כֹּלֵל *to sustain, to nourish*, from כוּל.

Of these unusual conjugations the Parad. exhibits only *Pilel* and *Pulal*, from which the Reflexive (*Hithpaël*) is readily formed.

REMARKS.

I. On *Kal*.

N. B. 1. Of verbs *middle E* and *O*, which in the regular verb also have their Pret. and Part. the same (§ 49, 2), the following are examples; viz. Pret. מָחַ (for מָחַת), 1 *sing.* מָחַתִּי, 1 *pl.* מָחַתְנוּ, 3 *pl.* מָחַתוּ; בּוֹשׁ (for בּוֹשֵׁת), בִּשְׁתִּי, בִּשְׁתֵּנוּ, בִּשְׁתֵּיכֶם, בִּשְׁתֵּיהֶם; אֹרֵר. Part. מָחַ; בּוֹשֵׁתִים Ez. xxxii. 30. Of the Preterite and Participle, the usual form קָם is very seldom written with א (after the Arab. mode, § 9, 1), as in קָאם Hos. x. 14, שָׁאטִים Ez. xxviii. 24, 26; comp. xvi. 57.

2. In the *Inf.* and *Imp.* of some verbs, ו always quiesces in *Cholem*, as בּוֹא, טוֹב, אֹרֵר. In most verbs, however, it quiesces only in *Shureq*; but even in these the *Inf. absol.* has ו in the final syllable (after the form קָטוֹל), as קוֹם *surgendo surgent* Jer. xlv. 29. Those verbs which have ו in the *Inf.* retain it in the *Fut.*, as רָבּוֹא. In one verb alone the preformatives of the *Fut.* have *Tsere*, viz. בּוֹשׁ, *Fut.* יְבוֹשׁ (for יְבוֹשֵׁת).

3. In the *Imp.* with affirmatives (קוֹמֵי, קוֹמִי) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form [with ה־] has, on the contrary, the tone usually on the last syllable (קוֹמֶה, קוֹמֶה), with a few exceptions where the word is *Milel* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N. B. 4. The shortened *Fut.* as *Jussive* (§ 48, 4) has the form יָקָם (very seldom יָקוּם, יָקֶם). E. g. רָשָׁב *let him return* Deut. xx. 5-8; אַל תָּשָׁב *let him not return* Ps. lxxiv. 21; יָרֵמֶת *that he may die* 1 Kings xxi. 10. In poetic language as *Indicative*, as יָרָם, יָרֵם, *he, it shall be high*, Num. xxiv. 7; Micah v. 8. After *Vav conversive*, and before words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes *Qamets-chatuph*, as יָרָם לָךְ, יָרָם לְךָ Job xxii. 28. In *Pause*, however, the tone remains on the last syllable, as יָרָם; comp. Gen. xi. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Pattach*, e. g. וַיִּפְּסֵר *and he turned aside* Ruth iv. 1 (from סוּר).

The full plural ending וִין has the tone (according to No. 6 of this section), hence תִּמְצוֹנִין Gen. iii. 3, 4, יְנוֹסִין Ps. civ. 7, יְרוּצִין Joel ii. 4, 7, 9.

II. On *Niphal*.

5. Anomalous forms are: Pret. נִפְצְצוּם *ye have been scattered* Ez. xi. 17; xx. 34, 41, 43; *Inf. constr.* הוֹדוּשׁ Is. xxv. 10. Comp. Rem. 9.

III. On Hiphil.

6. Examples of the *Preterite* without the *epenthetic* ו: הִלַּכְתָּ thou *liftest* Ex. xx. 25; הִכְלַחְתָּ thou *killest*, and even הִמַּחְתָּ Num. xvii. 6, &c.

7. In the *Imp.* the shortened and lengthened forms הִקְרַח, הִקְרַח both occur.

N. B. The shortened *Fut.* has the form הִקְרַח, as הִקְרַח that he may take away Ex. x. 17. After *Vav conversive* the tone is drawn back upon the penultima, as הִקְרַח; וְהִפָּץ and he scattered. The final syllable when it has a guttural or *Resh* takes *Pattach*, as in הִקְרַח, e. g. הִקְרַח and he removed Gen. viii. 13.

IV. In General.

8. On account of the intimate relation between verbs ע"י and ע"י, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Fut. Kal* with *Vav conversive*; הִלַּכְתָּ of ע"י and הִלַּכְתָּ of ע"י. Hence it is that they often borrow forms from one another, as in *Kal* הִלַּכְתָּ he despised (*Pret.* of הִלַּכְתָּ, as if from הִלַּכְתָּ) Zech. iv. 10, הִלַּכְתָּ he besmeared (for הִלַּכְתָּ) Is. xlv. 18.

9. In common with verbs ע"י (§ 66, 5), those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Daghesh forte*. This form and the common one are often both in use. E. g. הִסִּיתָ to incite, *Fut.* הִסִּיתָ (also הִסִּיתָ, הִסִּיתָ) and he shows the way 2 Sam. xxii. 33 (and הִסִּיתָ Prov. xii. 26); sometimes with a difference of signification, as הִלִּיחָ to cause to rest, to give rest, הִלִּיחָ, *Fut.* הִלִּיחָ to set down, to lay down; הִלִּיחָ to spend the night, to abide; הִלִּיחָ, הִלִּיחָ, to be headstrong, rebellious. Other examples: *Niph.* הִמִּיל (from הִמִּיל, not הִמִּיל) to be circumcised Gen. xvii. 26, 27; xxxiv. 22, with a guttural הִמִּיל Zech. ii. 17; *Hiph.* הִמִּיל to despise Lam. i. 8, הִמִּיל Prov. iv. 21.

Here belong some forms of verbs *Pe guttural* with *Daghesh forte implicitum*, which have generally been derived from a false root, or been uncritically altered; viz. הִמַּחְתָּ for הִמַּחְתָּ and she hastens (from הִמַּחְתָּ) Job xxxi. 5, הִמַּחְתָּ, הִמַּחְתָּ 1 Sam. xv. 19; xxv. 14, from הִמַּחְתָּ, הִמַּחְתָּ to rush upon.

10. Verbs whose middle stem-letter is *Vav* moveable (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular. E. g. הִנֵּחָ to be while, *Fut.* הִנֵּחָ; הִנֵּחָ to expire, *Fut.* הִנֵּחָ; particularly all verbs that are also לָה, as הִצַּח, הִצַּח to command, הִקַּח, הִקַּח to wait, &c.

SECT. 72.

VERBS ע"י. E. g. הִבִּין to discern. Parad. N.

1. These verbs have the same structure as verbs ע"י, and their י is treated in the same manner as the י of that class. E. g. *Pret. Kal* הִבִּין (for הִבִּין) he has set, *Inf.* הִבִּין, *Inf. absol.* הִבִּין (for הִבִּין), *Imp.* הִבִּין, *Fut.* הִבִּין, *Jussive* הִבִּין, with *Vav conv.* הִבִּין. But the *Pret. Kal* has, in several verbs, still a second set of

forms, which resemble a *Hiphil* with the characteristic ה elided, e. g. בִּלְזוֹתִי (similar to הַבִּילְזוֹתִי) Dan. ix. 2, also בִּנְתָּ Ps. cxxxix. 2, also רִבּוֹתָ *thou contendest* Job xxxiii. 13, also רִבָּתָ Lam. iii. 58. Often also complete *Hiphil* forms occur, e. g. *Pret.* הִבִּילְתָּם, הִבִּין, *Inf.* הִבִּין (also בִּין), *Imp.* הִבֵּן (also בִּין), *Part.* מִבִּין (also בִּן), so likewise מְרִיב (also רָב), מְשִׁים (also שָׂם), מִצִּיץ *glittering*, also in *Pret.* צָץ. Moreover as *Passive* we find a few times *Hoph. Fut.* יִשָּׁר from שָׁר *to sing*, יִרְשָׁת from שָׂרַת *to set*.

2. These *Hiphil* forms may easily be traced to verbs עָר, and possibly they in part belong strictly to that class. The same may be said of *Niph.* נָבִין, *Pil.* בִּינֵן and *Hithpalel* הִתְבִּינֵן (as if from בִּין). These verbs are in every respect closely related to verbs עָר. Hence it is that we find several verbs used promiscuously, as עָר and עִי, and with the same meaning in both forms, as לָיַן (*denom.* from לָלַיַן) *to spend the night*, *Inf.* also לָיַן; שָׂים *to place*, *Inf.* also שָׂים, *Fut.* יִשָּׂים, once יִשָּׂום. In other verbs one of the two is the predominant form, as גָּרַל *to exult* (גָּרַל is found only in Prov. xxiii. 24). But few are exclusively עִי, as רִיב *to contend*, שָׂרַת *to set*, שִׂישׁ *to rejoice*.

The older Grammarians did not recognise this class of verbs, but referred all its forms to verbs עָר, which may indeed be right in some cases. In modern Arabic we find an exactly corresponding abbreviation of the *Hiphil* (Conj. IV.) of verbs עָר. Yet the Arabic, as also the Æthiopic, has actual verbs עָר, and the Hebrew has some with Yodh as consonant, like אָרַב and אָרַח. A fluctuation and interchange between the closely related stems must certainly be assumed.

The Paradigm *N* is placed in connexion with that of verbs עָר, in order to exhibit the parallelism of the two classes. The conjugations which it omits have the same form as in Parad. *M*.

Rem. 1. Examples of the *Inf. absol.* are רִב *litigando* Judges xi. 25, שָׂת *ponendo* Is. xxii. 7, also רִיב Jer. l. 34.

2. The *Fut. apoc.* is רִבֵּן; with retracted tone it takes the form לֹרָב Judges vi. 31. So with *Vav conversive*, וַיִּשָּׂם and he placed, וַיִּבֵּן and he perceived.

3. As *Part. act. Kal* we find once לָיַן *spending the night* Neh. xiii. 21; *Part. pass.* שָׂם or שָׂום (according to a various reading) 2 Sam. xiii. 32.

* * * * *

4. Verbs עָר scarcely ever suffer their א to quiesce, and hence are irregular only as represented in § 63. Yet in the *Pret.* of the much used verb שָׂאל *to ask*, the feebleness of the א reduces the ā under it to (—) and in a closed syllable to (—) and (—), when the syllable is toneless and no full vowel precedes the א (just as in some verbs פָּר, § 68, Rem. 4), e. g. with suff. שָׂאלָה Gen. xxxii. 18, שָׂאלָהוּ Ps. cxxxvii. 3, 2 pl. שָׂאלְתֶּם 1 Sam. xii.

13; xxv. 5; 1 *sing.* with suff. וְשִׁלְחָהּ Judges xiii. 6; 1 Sam. i. 20; also in *Hiph.* 1 Sam. i. 28. Comp. § 44, Rem. 2.

SECT. 73.

VERBS לָא. E. g. מֵצֵא *to find.* Parad. O.

The ל is here, as in verbs מֵצֵא, treated partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. מֵצֵא, מֵצֵא, מֵצֵא, מֵצֵא; but Pattach before the feeble letter ל is lengthened into *Qamets* (§ 23, 1), viz. in the *Pret. Fut.* and *Imp. Kal*, in the *Pret. Niph.*, *Pual*, and *Hoph.* The (ַ) however is mutable (§ 25, 2, Rem.), hence in the plural מֵצֵאוֹ.

The *Fut.* and *Imp. Kal* have א, after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת) ל is not heard, but is quiescent in the *Pret. Kal*, in *Qamets*, מֵצֵא; in the *Pret.* of all the other conjugations, in *Tsere*, מֵצֵא; in the *Imp.* and *Fut.* of all the conjugations, in *Seghol*, מֵצֵא.

The use of *Tsere* and *Seghol* in these forms arose doubtless from the great resemblance between verbs לָא and לָה (comp. § 74, 2), and an approximation of the former to the latter.

Before the suffixes ה, כּם, כּן, the ל retains its character as a guttural, and takes (-); as מֵצֵאָה Cant. viii. 1, מֵצֵאָה Ez. xxviii. 13, comp. § 64, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, ל is a consonant and the form regular, as מֵצֵאוֹ.

Parad. O gives a complete view of the inflexion.

REMARKS.

1. Verbs *middle E*, like מֵצֵא *to be full*, retain *Tsere* in the other persons of the *Pret.*, as מֵצֵאוֹ. Instead of מֵצֵאוֹ is sometimes found the Aramæan form מֵצֵאוֹ for מֵצֵאוֹ *she names* Is. vii. 14; comp. Gen. xxxiii. 11 (after the form מֵצֵאוֹ, § 44, Rem. 4).

2. In the *Inf.* occurs the *fem.* form מֵצֵאוֹ *to fill* Lev. xii. 4, for מֵצֵאוֹ.

3. The *Part. fem.* is commonly, by contraction, מְצִיָּאתָ, seldom מְצִיָּאתָ Cant. viii. 10, and defectively written יוֹצִיָּה (from יוֹצֵא) Deut. xxviii. 57. In the forms הוֹשִׁיָּאִים 1 Sam. xiv. 33, and הוֹשִׁיָּאִים Neh. vi. 8, the vowel is drawn back in the manner of the Syriac.

4. The א sometimes falls away, as in מְצִיָּתִי Num. xi. 11, מְצִיָּתִי Job xxxii. 18. *Niph.* הִשְׁמִיְנוּ ye are defiled Lev. xi. 43. *Hiph.* הִשְׁמִיְנוּ Jer. xxxii. 35.

See more in the Remarks on verbs לָחַץ, No. VI.

SECT. 74.

VERBS לָחַץ. E. g. הִשְׁמִיְנוּ to reveal. Parad. P.

These verbs, like those פָּחַד (§§ 68, 69), embrace two different classes of the irregular verb, viz. לָחַץ and לָחַץ, which in Arabic and specially Æthiopic are clearly distinguished. But in Hebrew the original י and ו have passed over into a feeble ה (§ 23, 3), in all those forms which end with the third radical, and which hence are called verbs לָחַץ. E. g. הִשְׁמִיְנוּ for הִשְׁמִיְנוּ he has revealed; הִשְׁמִיְנוּ for הִשְׁמִיְנוּ he has rested. By far the greater number, however, of these verbs are originally לָחַץ; only a few forms occur of verbs לָחַץ. The two classes are therefore less prominently distinguished than verbs פָּחַד and פָּחַד.

A true verb לָחַץ is הִשְׁמִיְנוּ to be at rest, whence הִשְׁמִיְנוּ, *Part.* הִשְׁמִיְנוּ, and the derivative הִשְׁמִיְנוּ rest; yet in the *Fut.* it has הִשְׁמִיְנוּ (with *Yodh*). In הִשְׁמִיְנוּ (Arab. *عنى*) to answer, and הִשְׁמִיְנוּ (Arab. *عنى*) to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew (see Gesenius's Lex. art. *ענה*). In Syriac the intermingling of these forms is carried still farther, verbs לָחַץ also being confounded with those לָחַץ, i. e. with the two classes לָחַץ and לָחַץ of the Arabic.

Wholly different are those verbs whose third stem-letter is a consonantal ה (distinguished by *Mappiq*); e. g. הִשְׁמִיְנוּ. They are inflected throughout like verbs *Lamedh guttural*. It is certain, however, that some verbs לָחַץ originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a feeble ה, e. g. הִשְׁמִיְנוּ, Arab. *כה* to be blunt. Hence it is that verbs לָחַץ are often related to those לָחַץ for which the verb לָחַץ may be assumed as an intermediate form, e. g. הִשְׁמִיְנוּ and הִשְׁמִיְנוּ to be hard; הִשְׁמִיְנוּ properly = הִשְׁמִיְנוּ to be open.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original *Yodh* or *Vav*, in all forms which end with the third radical, gives place to ה as a vowel-letter and representing the final vowel; which is the same in each form through all the conjugations, namely,

ה־ in all the Preterites, גָּלָה, גָּלָה, גָּלָה, &c.

ה־ in all the Futures and Participles Active, יִגְלֶה, יִגְלֶה, &c.

ה־ in all Imperatives, גָּלֵה, גָּלֵה, &c.

ה־ in the Inf. absol. (except in *Hiph.* and *Hoph.*), גָּלֵה, &c.

The *Part. Pass. Kal* forms the only exception, in which at the end the original י appears, גָּלִי, as also in some derivatives (§ 84, V).

The *Inf. constr.* has always the feminine form in ת; hence in *Kal* גָּלוּת, in *Piël* גָּלוּת, &c.

In explanation of these forms we observe:

That in the *Pret. Kal*, גָּלָה stands for גָּלִי according to § 24, 2, c; so in *Niph.* and *Hophal.* *Piël* and *Hithp.* are based on the forms קָטַל, קָטַל (§ 51, Rem. 1), *Hiph.* on the form הִקְטִיל after the manner of the Arabic *aqtala* (§ 52, 1).

In the *Fut. Kal*, יִגְלֶה is a *Fut. A* for יִגְלִי (according to § 24, 2, Rem. a), whence also are such plural forms as יִגְלִי (see Rem. 4). The same is true of the other conjugations, all of which, even in the regular verb, have, in connexion with the usual form, another with *Pattach* in the final syllable. See § 50, Rem. 2, § 53, Rem.

The use of *Tsere* in the *Imp.* may be explained on the ground, that as the form is shorter than in the *Fut.* the tone falls more strongly upon the final syllable, and therefore requires the support of the stronger vowel *Tsere*. Compare the *construct state* of nouns in ה־, § 87, 2, c. The *Cholem* of the *Inf. absol.* is the regular vowel.

2. Before the affirmatives beginning with a consonant (ת, כ), the original י remains, but not as a consonant. Properly it would here form with the foregoing *ā* (*Pattach*) the diphthong *ai*; but this diphthong in the *Pret.* is contracted first into *ê* (י־) and then farther attenuated into *î*, but in the *Fut.* and *Imp.* it is changed into the obtuse י־. Thus in *Pret. Piël*, from גָּלִיתָ (after קָטַלְתָּ) we get first גָּלִיתָ and then by attenuating the *ê* into *î* גָּלִיתָ; in the *Fut. Piël* תִּגְלִינָה. In the Passives the *ê* is always retained, in the Actives of the derived conjugations and in the Reflexives both *ê* and *î* are used alike (see Rem. 8 and 12); on the contrary in *Kal* (the most used of all the species) we find only *î*. Accordingly we have in the

Preterite *Kal* *î*, as גָּלִיתָ;

Preterites of the other active conjugations and also the reflexive promiscuously *ê* and *î*, as גָּלִיתָ and גָּלִיתָ;

Preterites of the Passives only *ê*, as גָּלִיתָ;

Futures and Imperatives always י־, as יִגְלֶה, יִגְלֶה.

The diphthongal forms are throughout retained in Arabic and Æthiopic, and the diphthong is contracted only by way of exception and in the popular idiom. In Chaldee and Syriac the contracted forms predominate, yet these dialects have in Kal גָּלִית as well as גָּלִית.

3. Before the affirmatives beginning with a vowel (וִי, וְ, הִי), the *Yodh* with the foregoing vowel usually falls away, e. g. גָּלִי (for תְּגַלִּי), תְּגַלִּי (תְּגַלִּי), גָּלִי, גָּלִים; yet it is retained in ancient full forms, particularly in *pause*, as יְגַלִּי (see Rem. 4 and 11). Before *suffixes* also it falls away, as גָּלִי (Rem. 19).

4. The *Yodh* disappears also in 3 *Pret. sing. fem.*, where הִי is appended as feminine ending, as גָּלִי. But this ancient form is become rare (see Rem. 1); and as if this mark of the gender were not sufficiently distinct, a second feminine ending הִי is appended, so as to form גָּלִי. So in all conjugations, e. g. *Hiph.* הִגְלִית, common form הִגְלִית, in *pause* הִגְלִית.

See analogous cases in § 69, Rem., § 89, 3.

5. The formation of the *shortened Future*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocope*) of the הִי, by which still other changes are occasioned in the form (see Rem. 3, 7, 9, 14). The *shortened Imperative* is also formed by *apocope* of the הִי (Rem. 10, 15).

REMARKS.

I. On Kal.

1. For the 3 *Pret. fem.* the older and simpler form גָּלִי, from גָּלִית (comp. the verb לָא, § 73, Rem. 1), is almost entirely banished from common use. One instance is עָשָׂה *she did* Lev. xxv. 21. So in *Hiph.* and *Hoph.*, e. g. הִרְצָה, Lev. xxvi. 34, הִגְלָה, Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

2. The *Inf. absol.* has also the form רָאָה *videndo* Gen. xxvi. 28. As the *Inf. constr.* occurs also, though seldom, עָשָׂה Gen. i. 20, רָאָה xlviii. 11, as well as the feminine form רָאָה *to see* Ez. xxviii. 17, like תִּשָּׁעָה § 45, 2, letter *b*.

N. B. 3. The *apocope* of the *Fut.* occasions in *Kal* the following changes:

- a) The first stem-letter most commonly receives the helping-vowel *Seghol*, or, when the middle radical is a guttural, *Pattach* (§ 28, 4). E. g. יִבְנֶה for יִבְנֶה; יִבְנֶה and *he built*; יִשָּׂא *let him look*, for יִשָּׂא.
- b) The *Chireq* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as יִרְאֶה *let him see* from יִרְאֶה, בִּקְחֶה from בִּקְחֶה.

- c) The helping-vowel is sometimes omitted, especially in the cases mentioned in § 28, 4. E. g. וַיִּשָּׁב Num. xxi. 1, וַיִּשָּׁח, וַיִּהְיֶה. The verb רָאָה has the two forms רָאָה and רָאָה, the latter with *Pattach* on account of the *Resh*.
- d) Examples of verbs which are *Pe guttural* (§ 57) as well as *Lamedh He*: וַיַּעַשׂ and he made, from עָשָׂה, וַיֹּעֲבֹד and he answered, from עָבַד. Sometimes the punctuation of the first syllable is not affected by the guttural; as in וַיִּתְּרֶה, וַיִּתְּנֶה, וַיִּתְּנֶה (with *Dag. lene* in second radical) let him rejoice Job iii. 6.
- e) The verbs הָיָה to be, and חָיָה to live, which would properly form in the *Fut. apoc.* יִהְיֶה, יִחְיֶה, change these forms to יִהְיֶה and יִחְיֶה, because the *Yodh* prefers a vowel before it in which it may quiesce (comp. the derivatives בָּרַךְ for בָּרַךְ, עָנִי for עָנִי, &c., § 84, No. V). From הָיָה to be occurs once the form יִהְיֶה for יִהְיֶה he will be Eccles. xi. 3.

The full forms without the apocope of הָיָה sometimes occur even after *Var. conv.*, especially in the 1st person and in the later books, e. g. וַאֲרָאָה and I saw, twenty times but not in the Pentateuch, וַיַּעַשׂ and he made, four times.

4. The original י is sometimes retained before the affirmatives beginning with a vowel (comp. No. 3, above), especially in and before the *Pause*, and before the full plural ending הֶם, or where for any reason an emphasis rests upon the word. *Pret.* וַיִּתְּנוּ they took refuge Deut. xxxii. 37. *Imp.* בָּרְכֵי ask ye Is. xxi. 12. *Fut.* יִרְבִּיּוּ they increase Deut. viii. 13, more frequently like יִשְׁתְּבִּיּוּ they drink Ps. lxxviii. 44 (comp. Rem. 11).

5. The *Part. act.* has also a *fem.* of the form צֹפִיָּה spying Prov. xxxi. 27, פְּרִיָּה fruitful Ps. cxviii. 3, in the *Plur.* like אֲחֵיָּה Is. xli. 23. The *Part. pass.* is sometimes without י, as עָשָׂה for עָשָׂה made Job xli. 25, עָפָה xv. 22.

6. Seldom is the second syllable defectively written, as הִיָּה 2 Sam. xv. 33, תִּשְׁטָנָה Job v. 12, or pronounced as in תִּרְאִיָּה Mic. vii. 10.

II. On Niphal.

7. The apocope of the *Fut.* occasions here no further changes, רָגַל from רָגַל; yet in one verb עָנָה *guttural* we find a form with (—) shortened to (—), viz. יָמַח (for יָמַח) Ps. cix. 13. Similar in *Pi.* יָמַח (from יָמַח) Ps. cxli. 8, and in *Hithp.* יָמַח (from יָמַח) Prov. xxii. 24.

III. On Piël, Pual, and Hithpaël.

8. In the *Pret. Piël*, the second syllable has *Chireq* instead of the diphthongal יָ in the greater number of examples, as קָהִיָּה, דָּמִיָּה, which is therefore adopted in the Paradigm. Before suffixes *Chireq* is always employed, e. g. דָּבִיָּה Ps. xlv. 20. Yet *Pual* has always *Tsere* (יָ).

9. The *Fut.* loses, after the apocope, the *Daghesh forte* of the second stem-letter (comp. § 20, 3, a); hence *Piël* יִרְצֶה; *Hithp.* יִרְצֶה Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamets*, as יִרְצֶה 1 Sam. xxi. 14, יִרְצֶה Ps. xlv. 12. Comp. Rem. 7.

10. In *Piël* and *Hithp.* are found also *apocopated* forms of the *Imp.*, as נִס for נִסֶּה *prove!* Dan. i. 12; הִתְחַל *feign thyself sick*, 2 Sam. xiii. 5.

11. Examples of *Yodh* retained in cases where more commonly it is omitted: *Fut.* תִּדְמֶינִי *will ye liken me* Is. xl. 25, יִכְסִימוּ *they cover them* Ex. xv. 5.

IV. On *Hiphil* and *Hophal*.

12. In the *Pret. Hiph.* the forms הִגְלִיתָ and הִגְלִיתָ are about equally common; before suffixes the latter is used as somewhat shorter than the other. In *Hoph.* always הִגְלִיתָ.

13. The *Tsere* of the *Inf. absol. Hiph.* is the regular vowel (as in הִקְנֵל); to this the *Inf. absol. Hoph.* conforms, as in הִפְהֶה Lev. xix. 20. The verb רָבַח *to be much*, has three forms of the *Inf.*, viz., הִרְבַּח *much* (used adverbially), הִרְבָּח used when the *Inf.* is pleonastic, הִרְבֹּחַ the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

14. The *Fut. apoc.* has either the form יִרְבֶּה Is. xli. 2, יִרְבֶּה Gen. ix. 27, וַיִּשְׁכַּח, or (with a helping-vowel) יִרְבֶּה, for which, however, is invariably substituted the form יִרְבֵּל (§ 27, Rem. 2, c), as יִרְבֵּל 2 Kings xviii. 11, וַיִּפְרֹא Ps. cv. 24. Examples with gutturals: יִרְעֵל Num. xxiii. 2, יִרְאֵעַל, &c., which can be distinguished from the *Fut. Kal* only by the signification.

15. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as הִרְבֵּה for הִרְבַּח, הִרְבֶּה Ps. li. 4, הִרְבֶּה for הִרְבָּח, הִרְבֶּה Deut. ix. 14, הִרְבֵּה Ex. xxxiii. 12.

16. The *Fut.* with *Yodh* retained occurs only in הִרְבִּיךָ Job xix. 2, from הִרְבָּח.

V. In General.

17. In the Aramæan, where, as before remarked, the verbs לָא and לָה flow into one another, both classes terminate, in the *Fut.* and *Part.* of all the conjugations, without distinction, in לָא or לָה. As imitations of this mode of formation we are to regard those forms of the *Inf.*, *Imp.*, and *Fut.* in לָה, more seldom לָא and לָה, which are found in Hebrew also, especially in the later writers and the poets. *Inf.* הִיָּה *to be* Ez. xxi. 15, עֲנֵה *opprimendo* Ex. xxii. 22, הִפְהֵה Lev. xix. 20. *Imp.* הִיָּא *be thou* Job xxxvii. 6. *Fut.* אֵל-תִּהְיֶה Jer. xvii. 17, אֵל תִּבָּא *follow not* Prov. i. 10, אֵל-תִּעֲשֶׂה *do not* 2 Sam. xiii. 12.*

The *Yodh* is found even at the end of the word (which is also a Syriasm) in הִחֲלִי Is. liii. 10; וַחֲזִי Jer. iii. 6, and hence in the *Plur.* הִמְסִיו Jos. xiv. 8.

18. In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive (§ 54, 2), where the third radical, which the conjugation requires to be doubled, appears under the form וַה; viz. נִאְוַה, contracted נִאְוַה *to*

* The *Jussive* signification in these examples is the reason that they have *Tsere* like the *Imp.* But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (לָא) and (לָה). See Gen. xxvi. 29; Lev. xviii. 7; Jos. vii. 9; ix. 24; Dan. i. 13; Ez. v. 12.

be beautiful, from נָאָה; מִשְׁחֹרִים *the archers* Gen. xxi. 16; but especially שָׁחָה *to bow*, פִּילֵה שָׁחָה, hence the Reflexive הִשְׁתַּחֲוֶה *to bow one's self*, *to prostrate one's self*, 2 pers. יִתְּ— and יִתְּ—, Fut. יִשְׁתַּחֲוֶה, apoc. וַיִּשְׁתַּחֲוֶה for וַיִּתְּחֶה (analogous with יִתְּ— for יִתְּ—).

19. Before *suffixes*, the ה final, with the preceding vowel, falls away, as יַעֲנֶה *he answered me*, עָנָם, Fut. יַעֲנֶה, Hiph. הַעֲנֶה. Very seldom הִ— takes the place of the final הִ— or הִ—, as in יִכְסִימֵם *he will cover them*, Ps. cxl. 10, הַפִּינִי *smite me* 1 Kings xx. 35. The 3 Pret. fem. always takes before *suff.* the older form גָּלָה (see No. 4), yet with a short ā, as in the regular verb, e. g. בָּלַחַהּ for בָּלַחַהּ Zech. v. 4; in *pause* עָשָׂתִּי Job xxxiii. 4.

VI. Relation of Verbs לֵה and לָא to each other.

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs לָא,

- a) Which have adopted the vowel-points of verbs לֵה, e. g. Pret. בָּלַחַתִּי Ps. cxix. 101; Part. חָטָא Eccles. ix. 18; viii. 12; Piël Pret. מָלַא Jer. li. 34, רָפְאָתִי 2 Kings ii. 21; Fut. יִרְמָא Job xxxix. 24; Niph. Pret. נִפְלַחַתָּה (after נִגְלַחַתָּה) 2 Sam. i. 26; Hiph. Pret. הִחְבַּלַחְתָּה Jos. vi. 17.
- b) Which retain their own pointing, but have adopted the ה, e. g. Imp. רָפָה Ps. lx. 4; Niph. הִחְבָּה 1 Kings xxii. 25; Piël Fut. יִמְלָה Job viii. 21.
- c) Which in all respects have the appearance of verbs לֵה, e. g. צָמַח *thou thirstest* Ruth ii. 9; מָלֵי *they are full* Ez. xxviii. 16; Inf. חָטָו *to sin* Gen. xx. 6; Fut. הִרְפִּינָה *they heal* Job v. 18; Part. fem. יָצָא Eccles. x. 5; Part. pass. נָשָׂוִי Ps. xxxii. 1; Niph. נִרְפַּחַהּ Jer. li. 9; Hithp. הִתְנַבֵּיחַ *thou prophesiest* 1 Sam. x. 6; Inf. הִתְנַבֵּחַ 1 Sam. x. 13.

22. On the contrary there are forms of verbs לֵה which, in some respects, follow the analogy of verbs לָא. E. g. in their consonants, יִשְׁנָא *it is changed* Lam. iv. 1; שָׁנָא 2 Kings xxv. 29; יָהֲלָא *and he was sick* 2 Chron. xvi. 12; in their vowels, חָבַלָה 1 Kings xvii. 14; in both, חָלָאִים 2 Sam. xxi. 12.

SECT. 75.

VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, not including, however, those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them, or, as sometimes happens, to neither.

Thus from נָרַד *to flee* are formed Fut. יִרְדֵּי Nah. iii. 7, and יִרְדֵּי Gen.

xxx. 40 (after the analogy of verbs פָּנָה), *Hiph.* הִנִּיר (as a verb עָנָה), but in *Fut. Hoph.* יִהְיֶה (as פָּנָה).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:

- a) Verbs פָּנָה and לָאָה (comp. §§ 65 and 73); e. g. נָשָׂא *to bear*, *Imp.* שָׂא, *Inf.* constr. שְׂאֵה (for שִׁאֵה), also שָׂאָה (comp. § 73, Rem. 3), *Fut.* הִשְׂאִיָּה for הִשְׂאִיָּה Ruth i. 14.
- b) Verbs פָּנָה and לָאָה (comp. §§ 65 and 74), as נָטָה *to bend*, נָכָה *to smite*. Hence *Fut. Kal* יִטֵּה, *apoc.* וַיִּטּוּ and וַיִּנְכוּ and he sprinkled (from נָכָה); *Pret. Hiph.* הִנְכֵּה, *Fut.* יִנְכֶּה, *apoc.* וַיִּנְכֶּה, so also וַיִּנְטוּ; *Imp.* הִנְכֵּה, *apoc.* הִנְכֵּה; *Inf.* הִנְכֵּה; *Part.* מִנְכֵּה.
- c) Verbs פָּנָה and לָאָה (comp. §§ 67 and 74), as אָתָה *to come*, אָפָה *to bake*. Hence *Fut.* יֵאָפֶה, *plur.* יֵאָפּוּ Deut. xxxiii. 21 for וַיֵּאָתֶה; *Fut. apoc.* וַיֵּאָה Is. xli. 25 for וַיֵּאָתֶה; *Imp.* אָתִי for אָתִי (§ 23, 4, Rem. 2, § 74, Rem. 4); *Hiph. Imp.* הִתִּי for הִתִּי Is. xxi. 14; *Fut. apoc.* וַיֵּאָל 1 Sam. xiv. 24, from אָלָה *to swear*.
- d) Verbs פָּנָה and לָאָה (comp. §§ 68, 69, and 73), as יָצָא *to go forth*, *Imp.* צֵא, *Inf.* צֵאָה, *Hiph.* הוֹצִיא.
- e) Verbs פָּנָה and לָאָה (comp. §§ 68, 69, and 74), e. g. דָּרָה *to throw*, in *Hiph.* *to confess*, *to praise*, properly פָּו, and דָּרָה *to throw*, דָּפָה *to be beautiful*, which are really פָּו. *Inf.* דָּרָה, דָּרָה; *Imp.* דָּרוּ; *Fut.* וַיִּדָּה, with *suff.* נִירָם we shot at them (from דָּרָה), Num. xxi. 30; *Piel* וַיִּדָּה for וַיִּדָּה; *Hiph.* הוֹדָה, הוֹדָה, *Inf.* הוֹדָה; *Fut.* יוֹדָה, *apoc.* וַיִּדָּה.
- f) Verbs פָּנָה and לָאָה, particularly the verb בֹּא *to come*; *Pret.* בָּאתָ, בָּאתָ, once בָּאתָ for בָּאתָ 1 Sam. xxv. 8; *Hiph.* הִבִּיאַה, הִבִּיאַה, and הִבִּיאַה; *Fut.* וַיִּבִּיאַה Mic. i. 15; *Imp.* הִבִּי Ruth. iii. 15. So הִנִּי he refuses, *Hiph.* from נִיאָה Ps. cxli. 5.

Deserving of notice also, *g*) is the verb חָיָה *to live*, which is treated as a verb עָנָה, and hence has חָיָה in the 3 *Pret. Kal*, Gen. iii. 22. In Hebrew it occurs only in this form. The synonymous and kindred stem חָיָה is in frequent use.

SECT. 76.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those פָּנָה and פָּנָה, לָאָה and לָאָה, עָנָה and עָנָה, stand in a very intimate relationship, as appears from the similarity in their meaning and inflexion, from the forms which they have in common, and from their mutual interchange of forms. The affinity consists, as a rule, in the essential equality of two stem-consonants of firm sound, to which the common signification cleaves (*biliteral root*, § 30, 2), so that the third feeble radical is not taken into account. Thus דָּבָר, דָּבָר,

הִדָּק, הִכָּא, all mean *to strike, to beat in pieces*; נָדַד, נָדַד, נָדַד *to flee*.

In this manner are related in form and signification,

1. Verbs עָו and עָע (in which the essential stem-letters are the first and last), e. g. מָוּד and מָכָד *to become poor*; מָוַשׁ and מָשַׁשׁ *to feel, to touch*; נָדַד and נָדַד *to flee*.

2. Verbs פָּן and פָּי (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs נָצַב and נָצַב *to place*, נָקַשׁ and נָקַשׁ (*yaqosh*) *to fowl*; to the former class, especially to verbs עָו, in גָּוַר and גָּוַר * *to fear*; טָוַב and טָוַב *to be good*; נָסַח and נָסַח *to anoint*; רָפַח and רָפַח *to blow*; נָפַץ and נָפַץ *to break in pieces*. Verbs פָּא are more seldom found connected with these classes, as אָשַׁם and אָשַׁם *to be destroyed*; אָדַשׁ and אָדַשׁ *to thresh*, &c.

3. Verbs לָא and לָה (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in הָכַא and הָכַה *to break in pieces*; קָרַא and קָרַה *to meet*; to verbs of the former classes, in מָצַה and מָצַץ *to suck*, הָדַה and הָדַח *to thrust*, &c.

SECT. 77.

DEFECTIVE VERBS.

It often happens, when two kindred irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek *ἐξομαί*, Aor. *ἔλαθον*, Fut. *ἐλεύσομαι*, and in Latin, *fero, tuli, latum, ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίρω*, Aor. 2, *ἔβην*, from the original form *βά-ω*.

Of these verbs the following are the most common :

בוֹשׁ *to be ashamed, Hiph.* הִבִּישׁ, but also הִבִּישׁ (from יָבֵשׁ), especially with the intransitive signification *to feel ashamed*.

טוֹב *to be good, Pret.* טָוַב. Fut. יִטְבֵּה (from יָטַב). Inf. טוֹב. Hiph. הִטְבִּיב.

גָּוַר *to fear. Fut.* יִגְוֹר (from גָּוַר).

נָצַב and נָצַב *to place*, neither used in Kal. Niph. נִצַּב *to stand. Hiph.* and Hoph. הִנְצִיב and הִנְצִיב. Hithp. הִתְנַצַּב.

נָפַץ *to break in pieces. Fut.* יִפְצֹץ (from פָּצַץ). Imp. פּוּץ. Niph. נִפְצַץ.

* It is worthy of remark, that the verbs פָּי which have sprung from verbs עָו, are apt from their origin to take *o* in the second syllable. Besides the above example, we have קוֹשׁ and קָשׁ *to fowl*, כּוֹל and כָּל *to contain, to be able*.

Piël נָפַץ (from נִפֵּץ). *Pil.* פָּוֵץ (from פּוֹץ). *Reflex.* הִתְפֹּץ. *Hiph.* הִפִּץ. *Pilpel* מִצָּרַץ Job xvi. 12.

צָרַר and רָצַר to be strait. Hence *Pret.* צָר לִי *I am in a strait*, lit. *it is strait to me*, from צָרַר. *Fut.* יָצַר (from רָצַר) and יִצְרֶה. *Hiph.* הִצִּיר, הִצֵּר, to bring into a strait, to distress. The related form צוּר is transitive, to press, hence to besiege.

שָׁתָה to drink, used in *Kal*; but in *Hiph.* הִשְׁתָּה to give to drink, from שָׁתָה.

On הָלַךְ to go, see above § 68, Rem. 8.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrowed tenses from each other;

יָכַל he is able, יִכָּל *Fut. Hoph.*, he will be able, used for *Fut. Kal* which is wanting;

רָסַף he has added, borrows its *Inf.* and *Fut.* from *Hiph.* הוֹסִיף, הוֹסִיפָה. נִגַּשׁ to approach. *Pret. Niph.* נִגַּשׁ for the *Pret. Kal* which is not in use; yet the *Fut.* יִגַּשׁ, *Imp.* גַּשׁ, and *Inf.* גָּשָׁה of *Kal* are all in use.

Rem. 2. The early Grammarians often speak of *mixed forms* (*formis mixtis*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are set aside (e. g. יִתְחַנֵּה, § 47, Rem. 3); in others, the form seems to have originated in misapprehension and inaccuracy, e. g. בְּבִנוֹתֶיךָ in thy building Ez. xvi. 31 (where the plural suffix is appended to the ending וְ, which had come to be regarded as plural). Others again are merely false readings.

CHAPTER III.

OF THE NOUN.

SECT. 78.

GENERAL VIEW.

1. IN treating of the *formation* of the noun, it is very important to keep in view its relation to the verb, since most nouns may be derived from verbs (considering the 3 *sing. Pret.* as the stem-form, according to § 30, 1), and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. Besides, on this connexion is based the explanation of the forms by which the gender of nouns is distinguished (§ 79, comp. § 92).

The Adjective agrees entirely with the Substantive in form, though it is manifestly only by a figure of speech that forms with an abstract signification can be treated as adjectives (§ 82, Rem. 1).

2. A regular *inflection* of the noun by *cases* does not exist in Hebrew, although perhaps some ancient traces of case-endings remain (§ 88). The relation of case in a noun is either learned simply from its position in the clause, or indicated by prepositions. In the *form* of the noun there is no change; and hence the matter belongs not to this division of grammar, but to the Syntax (§ 115). On the contrary, the connexion of the noun with suffixes, with the Feminine, Dual, and Plural terminations, and with a noun following in the genitive, produces numerous changes in its form, which is all that is meant by the *inflection* of nouns in Hebrew.* Even for the Comparative and Superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 117).

SECT. 79.

OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. The Hebrew, like all the Shemitish languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages have a *neuter form*, are regarded in Hebrew as either masculine or feminine, particularly the latter (see the Syntax § 105, 2-4).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally נִּי , as in the 3 *sing. Pret.* of verbs (§ 44, 1). But when the noun stands without a genitive following [i. e. when it is not in the *construct state*, § 87], the נִּי usually appears in the weakened form נִי־ , or is shortened to נִי unaccented. The original נִּי is very seldom found, except when the noun is in close connexion with a succeeding genitive, or has a pronominal suffix. Irrespective then of these two cases (for which see § 87, 2, *b*, § 89, 4), we have as feminine ending

* This has been called [by Gesenius himself and others] the *declension* of the Hebrew noun.

- a) Most commonly an accented ה־ , as סוס *horse*, סוּסָה *mare*;
 b) An unaccented ה־ , after a guttural ה־ (which also remains unchanged before the genitive), as קָטַל, *fem.* קָטַלָּה *killling*, מוֹדַעַת, *fem.* מוֹדַעַתָּה *acquaintance*. Here the termination of the noun follows the manner of segholate forms (§ 92, 2). When the *masc.* ends with a vowel, we have for ה־ simply ה, as מוֹאָבִי *Moabite*, מוֹאָבִית *Moabitess*; חַטָּא *sinner*, חַטָּאת *sinfulness, sin.** The vowel-changes occasioned by these endings are exhibited in § 92.*

Rem. 1. The feminine form in ה־ is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e. g. קָטַלָּה oftener than קָטַלָּה, לָרַח than לָרַח); it is moreover, in common with ה־ , a form for the *construct state* (§ 93, 1).

2. Unusual feminine terminations:

- a) ה־ , as בְּרָקֶה *emerald* Ez. xxviii. 13, קָאָה *pelican* Is. xxxiv. 11, שָׁפָעַת *crowd* 2 Kings ix. 17, and often in *proper names* among Phœnicians and other neighboring tribes, as צָרְעָה *Sarepta*, אֵילָה *Ælana* in Idumea, on the Arabian Gulf.
 b) ה־ , almost exclusively poetical, e. g. נַחֲלָה *heritage* Ps. xvi. 6, עֲזָרָה *help* Ps. lx. 13, but in prose also is found מִתְּרָה *morrow* Gen. xix. 34.
 c) ה־ , Aramæan orthography for ה־ , found chiefly in the later writers, e. g. שָׁנָה *sleep* Ps. cxxvii. 2, קָרְחָה *baldness* Ez. xxvii. 31, מַסְרָה *mark* Lam. iii. 12.
 d) Very rare ה־ , a weakened form of ה־ (§ 27, Rem. 4), as זִיָּרָה for זִיָּרָה Is. lix. 5.
 e) ה־ , without the accent, as רָחֶמָה Deut. xiv. 17, בִּצְרָה *burning furnace* Hos. vii. 4; comp. Ez. xl. 19; 2 Kings xvi. 18. In all these examples there should be the usual accented ה־ ; but the Punctators, not comprehending the feminine here, marked the ה (by depriving it of the tone) as not feminine, which is however no rule for us. Also לַיְלָה *night* seems by the tone like a *masc.* form, particularly as it is always construed as *masc.*, and we find לַיִל, לַיִל also occurring. Like are הַחֲרָסָה *the sun* Judges xiv. 18 (else חֲרָסָה), נַחֲלָה *brook* Ps. cxxiv. 4, הַמָּוֶתָה *death* Ps. cxvi. 15, and some other words. But much is here doubtful.†
 f) ה־ in poetry, properly a double ending (as in הוֹאֲרָה *this f.* = הוֹאֲרָה Jer. xxvi. 6 *Kethibh*, and in the verbal form הוֹאֲרָה, § 74, 4), e. g. עֲזָרָה *help* (= עֲזָרָה, עֲזָרָה), יִשׁוּעָה *salvation* (= יִשׁוּעָה), עֲוֹנָה *wickedness*

* On the feminines not distinguished by the form, see § 105, 1. 3. 4.

† The ending ה־ in these words has been taken for the termination of the Aramæan *emphatic state*, so making נַחֲלָה pass for הַנַּחֲלָה. But there are these objections: 1) That some examples have the Heb. article, which implies at least that the Aramæan form was not recognised, 2) That the examples in part

(= צִלָּה), see Ps. iii. 3; xlv. 27; xcii. 16; Job v. 16; Ex. xv. 16, and other places.*

3. It is wholly inapt to consider [as Gesenius and Nordheimer did] the vowel ending הַ—† as the original termination of the feminine, and the consonant ending הַ— as derived from it. The Æthiopic still has the ה constantly, and in Phœnician also the feminines end almost without exception in ה (not ה or ח), which is sounded *ath* in the words found in Greek and Roman authors (see *Gesenii Monumenta Phœnicia*, pp. 439, 440). The ancient Arabic has the weakened vowel-ending scarcely anywhere but in the pause, the modern Arabic is, in this respect, much like the Hebrew.

SECT. 80.

DERIVATION OF NOUNS.

Nouns are either *primitive* (§ 81), as אָב *father*, אִמָּה *mother*, or *derivative*. The latter are derived either from the verb (*Verbals*, §§ 82–84), as צַדִּיק *just*, צֶדֶק, צִדְקָה, *righteousness*, from צָדַק *to be just*, רָם *high*, רֶמֶה *high place*, מְרוֹם *height*, from רוּם *to be high*; or from another noun (*Denominatives*), as רֶגֶל *foot*, מִרְגְּלוֹת *place at the feet*. The *Verbals* are by far the most numerous class.

Rem. 1. Many of the early Grammarians, who admitted none but verbs as *stem-words*, classed *all* nouns among the verbals, and divided them into a) *Formæ nudæ*, i. e. such as have only the *three* (or *two*) stem-letters, and b) *Formæ auctæ*, such as have received formative letters or syllables at the beginning or end, as מַמְלָכָה, מַלְכוּת. These formative letters are:

ו, י, ת, נ, מ, א, ה, (הֶאֱמַנְחִיר)†

According to the view of *roots* and *stems* given in § 30, 1, the relation of the noun to the verb is strictly somewhat different, since according to it many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for beginners.

2. Of *compound* nouns, as *appellatives*, the number in Hebrew is very small, e. g. בְּלִיַּעַל properly *worthlessness*, *baseness*, צִלְמוֹת *death-shade*. As proper names, they occur pretty frequently, e. g. אֱבֵרִיאֵל *man of God*,

belong to the more ancient books, and 3) That we find among them so old and familiar a word as לַיְלָה. Yet לַיְלָה might be strictly an accusative with adverbial signification *noctu*, and then used simply for *nox*, no regard being had to the ending, something like בְּנִגְבָּה § 83, 2, c. See *Gesenius's Lexicon* under לַיְלָה in the Note.

* This ending הַ— too has been compared with that of the Aram. *emphatic state*, or been regarded as an accusative ending.

† A consonantal ה *h* is quite out of the question in this ending.

‡ From this *vox memorialis* (§ 5, Note †) the *nomina aucta* are also called, by the old Grammarians, *nomina heemantica*.

יְהוֹרִיקוֹ whom God raises up, הַיְקָהוּ strength of Jehovah, אָבִימֶלֶךְ father of the king, יְרוּשָׁלַם foundation of peace.

SECT. 81.

PRIMITIVE NOUNS.

1. The number of Primitives is very small, the nouns which are in most languages primitive being here usually derived from verbal ideas, e. g. most of the names of natural objects, as שְׁעִיר *he-goat* (prop. *shaggy*, from שָׁעַר), חֲסִידָה *stork* (prop. *pia sc. avis*), שְׁעֵרָה *barley* (prop. *bearded*, also from שָׁעַר), זָהָב *gold* (from זָהָב = צָהָב *to be yellow*). Decidedly primitive are the cardinal numbers (§ 95), and there are many names of members of the body, in men and beasts, for which no stem-verb can be found, as קֶרֶן *horn*, שֵׁן *αἰθήρ*, *female breast*.

2. The *form* of the Primitives is that of the simplest verbals, as קָטַל, קָטַל, and it makes no difference, in the grammatical treatment, to which class the nouns belong.

Some follow the analogy of the regular (§ 83), others that of the irregular verb (§ 84), e. g. אָדָם *man* as if from אָדָם; on the contrary, אָב *father*, אִם *mother*, as if from אָבָה, אִמָּם, which is very improbable.

SECT. 82.

OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, namely, the Participles and Infinitives, which even without any change are often employed as nouns, e. g. יָדַעַת (to know) *knowledge*, אֹיֵב (*hating*) *enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in other dialects and in the irregular verb, become the usual forms of the verbal noun, e. g. the Participles קָטַל, קָטַל, the Infinitives מִקְטֹל, קְטֻלָּה (§ 45, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely related ideas (such as the *place* of the action), and are, therefore, mostly *abstract*; that

participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It often happens, however, that a certain signification is found in single examples, which is not characteristic of the form.

Rem. 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versâ*. So in English we say, *his acquaintance*, for *those with whom he is acquainted*; the *Godhead*, for *God himself*; in Heb. בִּירְדָּע *acquaintance* and *an acquaintance*; פְּתִי *simplicity* and *a simple one*; on the contrary הַטָּאָה *that which sinneth* for *sin*, which is a frequent use of the *fem. concrete* (§ 83, 5. 6. 11).

2. For facilitating the general view we treat first of the *derivatives* from the regular verb (in next section) and then of those from the irregular (§ 84).

SECT. 83.

NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here,

I. Forms originally Participles, or participial Nouns, from Kal.

1. קָטַל, *fem.* קְטֻלָּה, the most simple participial form of verbs *middle A* (§ 49, 2), in use as a participle only in verbs כָּי (§ 71, 4). It is most frequently employed as an adjective expressing *quality*, as חָכָם *wise*, חָדָשׁ *new*, יָשָׁר *upright*. It also occurs, however, with an abstract sense (No. 12).

2. קָטַל, *fem.* קְטֻלָּה, Part. of verbs *middle E*, mostly serves for intransitive notions (§ 43), and for adjectives of quality, e. g. זָקֵן *old*, old man; יָבֵשׁ *dry*; דָּלֵן *fat*.

3. קָטַל and קְטוּל (with firm *o*), *fem.* קְטֻלָּה, Part. of verbs *middle O* with intransitive sense, e. g. קָטַן *small*, יָגַר *fearing*, נָקַשׁ *fowler*; then frequently as an adjective, even when no Pret. with *Cholem* is found, as גָּדוֹל *great*, רָחוֹק *far*, קָדוֹשׁ *holy*. As a subst. *abstr.* כְּבוֹד *honour*, שָׁלוֹם *peace*. No. 21 with the doubling of the last radical must not be confounded with this.

4. קוּטַל, קִטַּל, *fem.* קְטֻלָּה, קִטְלָה, the usual participial form of transitive verbs, e. g. אֹיֵב *enemy*, יוֹנֵק *suckling*; hence of the instrument by which the action is performed, as חֶרֶט *a cutting instrument, a weapon*. A feminine with a collective signification is found in אֲרֻחָה *caravan*, properly the *wandering, wandering host*.

5. קָטוּל and קְטוּלָּה, passive Participles of Kal, the latter (Aramæan) form employed rather as a substantive, like the Greek verbals in *τός*. E. g. אֶסוּר *imprisoned*, מְשֻׁחַת *anointed*, אֶסִיר *prisoner*, מְשֻׁחַת *anointed one*. With an active signification also, in intransitive verbs, as צָעִיר *small*, עָצוּם *strong*. Some words of this form express the *time* of the action, as קָצִיר *time of*

* Under the regular verb we here include the verb with gutturals, §§ 62—61.

cutting, harvest, חָרִישׁ *time of ploughing*, like the Greek verbals in *τὸς*, e. g. ἀμῆτος, ἀγσὸς, properly *the being harvested*, or *ploughed*. The feminines are prone to take the abstract signification (Synt. § 105, 3, b), e. g. רְשׁוּעָה *deliverance (the being delivered)*.

6. קָטַל (Arabic كَتَلَ), with Qamets unchangeable. In Arab. it is the usual intensive form of the Participle, and hence in Heb. expresses what is *habitual*, e. g. נָחַח *apt to butt*, חָטָא *sinner* (diff. from חָטָא *sinning*), גָּנַב *thief*; so of occupations, trades, e. g. טָבַח *cook*, חָרַשׁ (for חָרַשׁ) *faber*. Here again the feminine (קָטְלָה or קָטְלָה) often takes the abstract signification, as חָטְאָה *female sinner and sinfulness, sin*; בָּרַקְתָּ *burning fever*, with a guttural *signet*. Such intensive forms are also the three following.

7. מָשַׁל and מָשַׁל, of which forms are most adjectives in the Chaldee, as צַדִּיק *righteous*, אַבִּיר *strong*, חַנּוּן *compassionate*. In Heb. of intransitives only.

8. קָטַל, as רָשׁוּר *censurer*, שָׁכּוּר *drunken one*, גָּבוּר *strong one, hero*; seldom in a passive sense, as יָלִיד *born*.

9. קָטַל indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. גָּבַח *hunch-backed*, כָּרַח *bald-headed*, אָלֵם *dumb*, עִוֵּר *blind*, חָרֵשׁ *lame deaf*. The *abstr.* signification is found in the fem., as אָלְמָה *folly*.

II. Nouns after the manner of Infinitives of Kal.*

10. קָטַל, קָטַל, קָטַל (with changeable vowels), are with No. 11 the simplest forms of this class, of which the first and last are employed in the verb as Infinitive (§ 45, 2). As nominal forms they are unfrequent, e. g. גָּבַר *man*, פָּאֵר *ornament*, צֶחֶק *laughter*. Instead of these, the three segholate forms,

11. מֶלֶךְ, מֶלֶךְ, מֶלֶךְ, are far more frequent. E. g. מֶלֶךְ *king* (for מֶלֶךְ, מֶלֶךְ, § 28, 4), סֵפֶר (for סֵפֶר) *book*; קֹדֶשׁ (for קֹדֶשׁ) *sanctuary*; these have the characteristic vowel in the third syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. Instead of the *Seghol*, a *Pattach* is used with gutturals, as יָרֵעַ *seed*, נֶצַח *eternity*, עֹמֵל *work*. Examples of feminines, מַלְכָּה *queen*, יִרְאָה *fear*, עֲזָרָה *help*, חֲכָמָה *wisdom*.

In masculines as well as feminines the *abstract* is the proper and prevailing signification, yet not unfrequently the *concrete* occurs, specially in the form קָטַל, e. g. מֶלֶךְ *king*, נֶעַר *a youth*, בָּעַר *brutish*, עָבַד *servant*, בָּעַל *lord*, אָבִיר *man*. In such forms the concrete sense is secondary and derived from the abstract, as in בָּעַר prop. *brutishness*, נֶעַר prop. *season of youth* (comp. Eng. *youth* and *a youth*); or the form of the word is shortened from another with a concrete sense, as מֶלֶךְ, עָבַד from participial forms, meaning *ruling, serving*.† But altogether the meaning of the forms is very various, e. g. even for the instrument, as חֶרֶב *sword*, חֲרָט *graving-tool*, and passively

* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so called *nomina actionis*.

† Such an origin of מֶלֶךְ may be proved from the Arabic; and in some other nouns it is obvious. Comp. גֶּדֶר as the name of a town with גֶּדֶר *a wall*, and בֶּתֶר shortened (in the constr. state) from בֵּיתֶר *shoulder*.

לֶחֶם *bread*. In the passive sense the form קָטַל is more common, as אָכַל *food*; this form קָטַל is also more used in the abstract sphere, hence נַעַר *a youth*, נָעַר *youth*.

12. קָטַל, like No. 1, fem. קָטְלָה, very often with the *abstr.* sense. E. g. רָעַב *hunger*, אָשַׁם *guilt*, שָׂבַע *satiety* (besides their *concretes* רָעַב *hungry*, אָשַׁם, שָׂבַע; fem. צְדָקָה *righteousness*, נִקְמָה *vengeance*. More rare is the form קָטַל, as שָׁכַר *strong drink*, עֵנָב *grape*.

13. קָטַל, קָטַל, קָטַל, קָטַל, all with an unchangeable vowel between the second and third radicals, and a She'va under the first, as בָּקַע *book*, בָּאָב *pain*, שָׁבַי *way*, חֲלוֹם *dream*, דְּבִיבָה *dwelling*; sometimes with Aleph prosthetic, as אֶזְרוֹעַ = זְרוֹעַ *arm*, אֶבְרָחָה *brood*. The corresponding feminines will suggest themselves; the forms קָטְלָה, קָטְלָה coincide with those of feminines in No. 5.

14. מִקְטָל, the Aramæan form of the Infinitive, e. g. מִשְׁפֵּט *judgment*. Related forms are: מִזְמִיר *song*, מִחְמָר *desire*, מִלְכֻמָּה *booty*, מִמְלָכָה *kingdom*, מִשְׁכָּרָה *wages*. Under this form, besides the action itself, is expressed very often the place of the action, as מִזְבֵּחַ *altar*, מִדְּבָר (from דָּבַר *to drive*) *place of driving*, i. e. *to which cattle are driven*, wilderness; and the instrument, as מִמַּכְלָה *knife*.

15. קָטְלוֹ, קָטְלוֹ, and other similar forms, with the terminations וֹן and וֹן, as פְּתִירוֹן *interpretation*, שֻׁלְחָן *table*, קָרְבָּן *offering*; but there are also forms like זִכְרוֹן *remembrance*, חֲזוֹן *prophetic vision*.

For וֹן there is a truncated form וֹ, written also חֵ, which occurs especially in proper names, as מְגִדּוֹ and מְגִדּוֹן *for שְׁלֵמּוֹן* (comp. *Ilátaw*, *Plato*). In *Patronymic* and *Gentilic* nouns (§ 85, 5) the *Nun* is restored, e. g. שִׁילֹנִי from שִׁילָה the city *Shilo* (also still *Shilum*).

16. With the feminine ending וֹת, e. g. רְפָאוֹת *folly*, רְפָאוֹת *healing*. In the Aramæan, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). Its frequent use appears only in the later books. As a synonymous ending we find at times וֹת in earlier use, as רְפָאוֹת *remnant*. Comp. the denominative nouns § 85, 6.

III. Participials of the derived Conjugations.

17. From *Niph.* נִקְטָל, as נִפְלְאוֹת (*plur.*) *wonders*.

18. 19. From *Piël* and *Hiph.*, e. g. מְזַמְּרִים *suffers*, מְזַמְּרִים *pruning-knife*.

20. From *Poël*, as עוֹלָל and עוֹלָל *child*.

21. From *Piël* קָטַל, fem. קָטְלָה, and 22. קָטַל, for the most part adjectives of colour, as אָדָם, fem. אֲדָמָה *red*, רֵאָן *green*.*

23. קָטַל, קָטַל, forms of adjectives with a *diminutive* signification (§ 54, 3), as אֲדָמָה *reddish*, שְׁחָרָחִיר *blackish*; hence in a contemptuous sense (like *miser*, *misellus*, Germ. *Gesinde*, *Gesindel*), as אֲסֻפָּסָה (with the passive form for אֲסֻפָּה) *collected rabble*.

IV. Infinitives of the derived Conjugations.

24. From *Niph.* the form נִקְטָלוּ *struggles*.

* No. 21 may be regarded also as a mere modification of No. 3.

25. From *Piël*, like נָפַץ *dispersion*, more frequently in the *Fem.*, as בִּקְשָׁה *request*, with Qamets unchangeable.

26. קָטוּל, and 27. הִקְטִיל, הִקְטִיל, likewise Infinitives of *Piël* (the latter very common in Arabic), E. g. שָׁלוּם *requital*; הִבּוּק *folding of the hands*; הִנְמוּל *benefit*; תְּכַרְיָה *mantle*.

28. From *Hiph.* of the form אֶזְכְּרָה *remembrance-offering*, הִשְׁמַעְתָּה *announcing*, Aramæan Infinitives. The Qamets is firm.

29. From *Hilp.* הִתְרַשֵּׁשׁ *register*.

30. From *Poël*, like הִלְלָה *folly*, and perhaps 31. like קִיטֹר *smoke*, צִינֹק *prison*.

32. From *Pilel* אָפַדָּה *a putting on*, and 33. נָאֻפָּה *adultery*.

34. פָּקַחְקוּחַ *opening*, Inf. to No. 23.

35. שָׁקַטַל, e. g. שְׁלֵהָבָה *flame* (comp. § 54, 6).

36. Quadrilaterals, like סָלָסַל *locust*.

SECT. 84.

NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. From Verbs פָּן.

Connected with the *Inf.* of *Kal*, 14. מִתָּן *gift*, מִנְפָּה *overthrow*; of *Hiph.* 28. הִצָּלָה *deliverance*. The noun מִדַּע *knowledge*, from יָדַע; see § 70.

II. From Verbs נָל.

From the *Part. Kal*, 1. הָם *upright* (like קָטַל), commonly with *Pattach* (to indicate the sharpening of the syllable), הָל *abject*, רַב *much*, *Fem.* הָלָה, הָמָה; * 2. מִחַ *fat*. From the *Inf.* 10, 11. בִּז *booty*, חֵן *favour*, חָק *law*, *Fem.* מִלָּה *word*, חָקָה *law*; 14. מַעַז *fastness*, מִסָּב *that which surrounds anything*, *Fem.* מִגֹּלָה *roll*. The form מִסָּב sometimes, by retraction of the tone, becomes a segholate form, as מִמָּר *bitterness*, מִרְיָה *timidity* (from מִרְיָה). 22. מִתְּלַל *contemned*, (a collateral form of *Pilpel*). 27. תְּהַלָּח *praise*, תְּפִלָּה *prayer*, with the segholate form also, as תְּמַס *a melting away* (from מִסָּס), תְּרִין *mast* (from רָנַן *to make a tremulous sound*). From the unfrequent Conj. *Pilpel* (§ 54, 4), גִּלְגַּל *wheel*, from גָּלַל *to roll*.

III. From Verbs פָּי and פִּי.

The Participial forms are regular. Forms originally Infinitives are: 10. דַּעַ, *Fem.* הִדָּה, הִדָּה *knowledge*, יְצָה *counsel*. 13. דִּוָּן *for* דִּוָּן *divan*.

* On the formation of feminines without the Daghesh, see § 92, Rem. 2.

14. מוֹרָא *fear*, מוֹקֵשׁ *snare*, מוֹלָדָה *birth*, מוֹסֵר *punishment*; from verbs prop. פָּי, מִיטֵב *the best*. 27. הוֹשֵׁב *inhabitant*, הוֹלָדָה *generation*, הַיָּמִן *the south*.

IV. From Verbs לָו and לָוִי.

Participles: 1. זָר *foreign*; 2. גֵּר *stranger*, עֵדָה *a witness, testimony*; 3. טוֹב *good*, טוֹבָה *what is good*. Infinitives: 11. Different segholate forms, as מָוֶת *death*, and בֵּית *house*; קוֹל *voice*, רוּחַ *spirit*; *Feminines* מַעֲלָה and עוֹלָה *evil*, בִּשְׁתָּה *shame*; 14. מְנוּחָה *Fem. rest*, מְקוֹם *place*, also מְשׁוּט *oar* (from שׁוּט); 27. חֲבוּנָה *intelligence*, חֲעִידָה *testimony*; 28. הַנָּחָה *rest*.

V. From Verbs לָה.

Participles: 2. יָפָה *fair*, קָשָׁה *hard*, *Fem.* יָפָה, קָשָׁה. Some lose the ה—, as הֵי *sign*, for הוּיָה. 4. רָאָה *seer*, *Fem.* עוֹלָה *burnt-offering*. 5. כָּסוּי *covering*, נָקִי *pure*, עָנִי *poor*. Originally Infinitives: 11. The segholates in different forms; not often with the ה— retained, as in בָּכָה *a weeping*, רֵעֵה *friend*, הוֹדָה *vision, revelation* (Is. xxviii. 7, 15), commonly without it, as רָצֵה (for רֵעֵה). Sometimes the original י or ו appears. The י then quiesces in *Chireq* (comp. on יָרַח, § 74, Rem. 3), as in פְּרִי *fruit*, חֲלִי *sickness*. The ו also quiesces as in בָּרוּי *waste*. In masculines the third radical rarely remains a consonant, as in קָצִי *end*, חֲלִי *sickness*, though in feminines it is always so, as in שְׁלֵמָה *rest*, לוּלִי *garland*. 13. חֲתִי *winter*, שְׁתִי *fem. a drinking*; *Fem.* מִנָּח *part*, חֲצוֹת *the half*, שְׁחִית *and שְׁחִית pit*. 14. מִקְנָה *possessions*, מִרְאָה *appearance*; *Fem.* מִצְוָה *command*. Apocopated form מַעַל *height*, for מַעֲלָה. 15. כְּנִין *wealth*, פְּלִיּוֹן *destruction*. 27. חֲבִלָּה *annihilation*, חֲבִינָה *structure*, חֲבִיבָה *brood*. 28. אֶשְׁפָּה *testicle*, אֶשְׁפָּה, from שָׁפָה.

VI. From doubly anomalous Verbs.

We present only some cases of especial difficulty to the beginner:

1. From a verb פָּנַ and לָאָ, שָׁח *elevation* for שָׂאָח, from נָשָׂא, Job xli. 17.

2. From a verb פָּי and לָוִי, הוֹרָה *instruction, law*, מוֹפֵת *sign*, prob. from יָפָה.

3. From a verb עָא and לָוִי, שָׁח *tumult*, Num. xxiv. 17, from שָׂאָה, for שָׂאָח.

4. From a verb עָו and לָוִי, אִי *island*, from אָוָה *to dwell*, for אָוִי; אִי *sign* for אָוִי, from אָוָה; קוֹ *cord*, from קוֹנָה; חֲמָ *chamber* for חָו, from חוּרָה *to dwell*; גוֹי *people*, from גוּוָה, Arab. *to flow together*; יִרִי *irrigating* for יָרִי, from יָרָה.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun*, *Daleth*, or *He*, e. g. גַּת *wine-press* for גִּתָּה (from גִּתָּה); אַף *anger* for אִפָּה; עֵת *time* for עֵתָה (from עֵתָה); לוֹ *for לוֹ* (from לוֹוָה) *brightness*.

SECT. 85.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb, e. g. קְדִמֹן *eastern* immediately from קָדַם *the east*, which is itself derived from the verb קָדַם.

2. Most of the forms which nouns of this class assume have already been given, the Denominatives (which seem in general to be a later phenomenon of language than Verbals) being formed in imitation of nouns derived from the verb. The Verbal with מ prefixed, e. g. was employed to express the *place of an action* (§ 83, No. 14); accordingly this מ was prefixed to a noun in order to make it a *designation of place* (see No. 3). Also in Greek and German [and English too and Welsh], the Verbals and Denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the *Part. Kal* (No. 4 of the Verbals), as שָׂרֵר *porter*, from שָׁרַר *gate*; בָּקָר *herdsman*, from בָּקַר *cattle*; בָּרֵם *vinedresser*, from בָּרַם *vineyard*.

2. Like Verbals of No. 6, קָשָׁשׁ *archer*, from קָשַׁת *bow*; מַלָּח *seaman*, from מָלַח *salt, sea*. Both these forms (Nos. 1, 2) indicate one's *employment, trade, &c.*, like Greek nouns in *της, τεύς*, e. g. *πολίτης, γραμματεύς*.

3. Nouns with מ prefixed, expressing the place of a thing (comp. No. 14 of the Verbals), e. g. מַצְעָן *place of fountains*, from צָעַן *fountain*; מַרְגְּלוֹת, *place about the feet,—about the head*, from רָגַל; מִקְשָׁה, *field of cucumbers*, from קָשָׂה *cucumber*. Comp. ἀμπελῶν, from ἀμπελος.

4. *Concretes* formed by the addition of וֹן, וֹת, as קְדִמֹן *eastern*, from קָדַם; אַחֲרוֹן *hinder*, from אָחַר; לִוְרֹתָן *wound*, hence *coiled animal, serpent*, from לָוַרַח *a winding*.

וֹן and וֹת form also *diminutives* like the Syriac וֵן, as אִישׁוֹן *little man (in the eye)*, אֵפֶל *apple of the eye*, from אִישׁ; וְשׁוֹרֵיוֹן (term of endearment for יִשְׂרָאֵל), *darling, pious nation* (from וְשָׁרָה = וְשָׁרָה *upright, pious*).

5. Peculiar to this class of nouns is the termination יָ, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentilics, and Patronymics*. E. g. נִכְבֵּר *strange*, from נִכְר *any thing foreign*; שִׁשִּׁי *the sixth*, from שֵׁשׁ *six*; מוֹאָבִי *Moubite*, from מוֹאָב; יִשְׂרָאֵלִי *Israelite*, from יִשְׂרָאֵל. When the substantive is a compound, it is commonly resolved again into two words, e. g. בְּנֵי־יִמִּיִּי *Benjaminite* from בְּנֵי־יִמִּיִּי (for the use of the article with such forms, see § 109, 1, Rem.). Rarely instead of יָ we have *a*) the ending יָ (as in Aramæan), as פִּילִי *deceitful*, and in proper

names, as חֲגִי (festive) *Haggai*; and b) the corresponding חָ as לֶבְנָה (prop. milky) *white poplar*.

6. *Abstract* nouns formed from *concretes* by the addition of וֹת and יֹת—(comp. the Eng. terminations *dom, hood, ness, &c.*); e. g. מַלְכוּת *kingdom*, immediately from מֶלֶךְ; אֶלְמְנוּת *widowhood*, from אֶלְמָן; אֶלְמָנָה, *widower, widow*; רֵאשִׁית *principium*, from ראש = ראש *princeps*. (See the verbals No. 16.).

SECT. 86.

OF THE PLURAL.

1. The *plural* termination for the *masculine gender* is יִם, e. g. סוס *horse*, pl. סוסִים *horses*, at times written defectively יָם, as in Gen. i. 21, תַּיִמִּים. Nouns ending in י take יִים in the plural, as עִבְרִיִּים *Hebrews* from עִבְרִי (Ex. iii. 18); but usually a contraction takes place, as עִבְרִיִּים (§ 91, VIII.), שָׁנִים *crimson garments* from שָׁנִי. Nouns in ה lose this termination when they take the plural ending, e. g. חֶזֶה *seer*, plur. חֲזִים.

This ending *īm* is also prevalent in Phœnician, e. g. צִידֹנִים *Sidonians*, in Aramæan it is *īn*, in Arabic *ūn* (nominative) and *īn* (oblique cases), in Æthiopic *ān*. It is, moreover, identical with the ending ין in 3 p. pl. masc. of verbs.

Unusual terminations of the *plur. masc.* are:

a) יָ, as in Chaldee and Syriac, almost exclusively in the later and poetical books, e. g. מְלָכִיךְ *kings* Prov. xxxi. 3; יָמִיךְ *days* Dan. xii. 13, defectively אִיָּךְ *islands* Ez. xxvi. 18. Comp. Judges v. 10; Job xv. 13; xxiv. 22; xxxi. 10; Lam. i. 4 and other places.

b) יִי (with ם cast off, as in *Dual* דְּרִי for דְּרִים Ez. xiii. 18; comp. the *constr. st.* § 87, 2), e. g. מִזְרִי for מִזְרִים *chords* Ps. xlv. 9; עַמִּי *peoples* 2 Sam. xxii. 44 (yet in the parallel passage Ps. xviii. 44 we have עַם, but the other form in Lam. iii. 14 and Ps. cxliv. 2). This ending is, however, doubted by many in these single passages (see also 2 Sam. xxiii. 8; comp. 1 Chron. xi. 11; 1 Sam. xx. 38 K^ethibh), see *Gesenius's* *Lehrgebäude der Heb. Sprache*, S. 524 ff. More doubtful is

c) יִי (like the *constr. state* in Syriac). Here are reckoned, e. g. חֲוִרִי *white cloths* Is. xix. 9; שָׁרִי for שָׁרִים *princes* Judges v. 15, חֲלוֹנִי *win lows* Jer. xxii. 14. Yet this last is perhaps *Dual* (§ 86, b, Rem. 1) *two windows*, שָׁרִי may be *my princes* (with suff.), and יִי in חֲוִרִי may be a formative syllable. Farther חֲשׂוֹפִי in Is. xx. 4 is *constr. st.*, but the יִי belongs to the stem in חֲשׂוֹפִי *locust-swarm* Nah. iii. 17 (from חָפָה), and in שָׁרִי (= שָׁרִי after the form חֲכָל) *the Almighty*; finally, in אֲדֹנִי *the Lord* (prop. *my lord*) it is originally a suffix, see § 119, Rem. 4.

2. The *plural* termination for the *feminine gender* is וֹת. This takes the place of the feminine termination ת, ה, הָ, when the noun in the singular ends with one of these; other-

wise it is merely appended to the form of the singular, as *תְּהִלָּה* *song of praise*, plur. *תְּהִלּוֹת*; *אַחֶרֶת* *letter*, plur. *אַחֲרֹת*; *בָּאֵר* *a well*, plur. *בְּאֵרוֹת*. Feminines in *יָה* form their plural in *יֹת*, and those in *הָה*, in *יֹת*, e. g. *עֲבָרִית* *Hebrewess*, plur. *עֲבָרִיּוֹת*; *מַלְכוּת* *kingdom*, plur. *מַלְכוּתֹת*. These plural terminations have, however, for their basis, the endings *יָה* and *יָה* in the singular.

It is only from a disregard of the origin of the terminations *יָה* and *יָה* that some words which end with them, form their plural by the addition of *ים*, e. g. *חַיִּית*, plur. *חַיִּיתִים* and *חַיִּיתוֹת*; *זִנוּת* *whoredom*, plur. *זִנוּתִים*; *אַלְמָנוּתִים* *widowhood*, and many other instances. Strictly in the manner of the Syriac is the formation of the plural *עֲדָה* (*ēdh^e-vôth*) *laws*, with *Vav* as consonant, from the singular *עֲדָה*.

This ending *יָה* (*-ôth*) stands for *-âth* (as it sounds in Arab., Æth., and Chaldee, see on the change of *â* to *ô* in § 9, 10, 2), and *-âth* is properly only a longer and stronger form of the singular ending *-âth* (§ 79, 2). The strengthening is intended to denote the plural. But this ending is then by a farther application appended also to such nouns as have not *-âth* in the singular.

For the changes of vowels occasioned by the addition of the plural endings, see §§ 91, 93.

3. Words which are of two genders (§ 105, 4) have often, in the plural, both the masculine and feminine terminations, e. g. *נַפְשׁוֹת* *soul*, plur. *נַפְשִׁים* and *נַפְשׁוֹת*; both forms may be employed as masculine and feminine, but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. *דּוֹר* *an age*, *masc.*, plur. *דּוֹרִים* and *דּוֹרוֹת*; *שָׁנָה* *a year*, *fem.*, plur. *שָׁנִים* and *שָׁנוֹת*. The gender of the singular is here retained in both the plural forms, e. g. *אַרִּי* *masc. a lion*, *אַרְיֹת* *masc.* Zeph. iii. 3, *דּוֹרוֹת* *masc.* Job xlii. 16.

Sometimes usage makes a distinction between the two plural forms of the same word. Thus *יָמִים* *days*, and *שָׁנִים* *years*, are the usual, *יָמֹת*, *שָׁנוֹת* the unfrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 36 b) is employed as the name of the living members themselves, while the plural in *יָה* (which is here regarded as neuter) represents something similar, but inanimate. E. g. *כַּפַּיִם* *hands*, *כַּפּוֹת* *handles, manubria*; *קַרְנַיִם* *horns*, *קַרְנוֹת* *cornua altaris*; *עֵינַיִם* *eyes*, *עֵינֹת* *fountains*.

4. A considerable number of masculines form their plural in

ות, while many feminines have a plural in ים. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אב father, plur. אבות; שם name, masc., plur. שמות; on the contrary, מלה word, fem., plur. מלים; פזעזע concubine, fem., plur. פזעזעים, &c.

5. It is chiefly only in adjectives and participles that we find the plural endings regularly and constantly distinguished according to the gender, e. g. טובים boni, טובות bonæ; קטלים masc., קטלות fem. So also in substantives of the same stem, when the difference depends on sex, as בנים filii, בנות filiae; מלכים reges, מלכות reginæ.

Rem. 1. In some few words, to the plural form in ות is added the other termination of the plural ים (before the genitive י, comp. § 87, 2), or that of the dual ים; e. g. גבה height, plur. גמות, construct state גמותי; מראשוני סאול from the head of Saul, 1 Sam. xxvi. 12; חומה wall, plur. חומות (mœnia), חומותים double wall. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in ות (§ 89, 3).

2. Some nouns are used only in the plural, e. g. מְהִים men (in the Æthiopic. sing. mēt, man); and some of these have a singular sense (§ 106, 2), as פנים face. Also when the actual plural of the latter is required, there is but the same way of expressing it, hence פנים means also faces in Ez. i. 6.

SECT. 86 b.

OF THE DUAL.

1. As a modification of the plural we have the *dual*, which however is used only in substantives (not in adjectives, verbs and pronouns). It is indicated in both genders by the ending ים, appended to the singular, as ידַים both hands, יומַים two days; but the feminine termination ה always becomes in this case ת, as שפה lip, שפתיים both lips, and the ת of the termination ת remains, as נחשת dual נחשתים double fetters.

The vowel-shortening in the noun upon the addition of the dual ending is rather greater than in the plural, particularly in the segholate forms (§ 83, 11), as רגל foot, plur. רגלים, dual רגלַים; yet קרניים is used as well as קרנַים from קרן horn, קרנַים from לחי cheek.

Rem. 1. Unusual forms of the dual, mostly occurring only in proper names, are: a) יָיִן and contr. יַיִן, as יַיִן Gen. xxxvii. 17 and יַיִן

2 Kings vi. 13 (*pr. name signifying two wells*); *b*) — and —, as עֵינָם, עֵינָם (*pr. names*); שְׁנַיִם two in the combination עָשָׂר שְׁנַיִם twelve; *c*) — (with ם cast off), דְּרִי Ez. xiii. 18, perhaps also חַלּוֹנֵי (double window) Jer. xxii. 14.

2. Only seemingly dual are the words מַיִם water, שָׁמַיִם heaven, יְרוּשָׁלַם or יְרוּשָׁלַם Jerusalem. The former two are plurals from the lost singulars מַי, שָׁמַי; the latter is a lengthened form for the older יְרוּשָׁלַם*, comp. the shorter form שָׁלַם Ps. lxxvi. 3, and the Chaldee יְרוּשָׁלַם.

2. The use of the *dual* is in Hebrew confined, except in the numerals 2, 12, 200, &c. (§ 95), chiefly to such objects as are by nature or art in *pairs*, as יָדַיִם both hands, אָזְנוֹתַיִם both ears, שִׁנָּיִם teeth (used of the two rows), נַעֲלָיִם pair of shoes, מִאֲזִנָּיִם pair of scales, or at least are thought of as forming a *pair*, as יָמִים two (successive) days, *biduum*, שְׁנָתַיִם two years (in succession), *bien-nium*, אַמָּתַיִם two cubits. In the former case the dual is used also for the plural, as שֵׁשׁ כְּנָפַיִם six wings Is. vi. 2, Ez. i. 6, כָּל-בְּרָכְיָם all knees Ez. vii. 17. For additional stress the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

Some other remarks on the use of the dual, see in § 86, Nos. 3, 5 (Rem.).

It cannot be doubted that the Hebrew at an earlier period made a more extensive and free use of the dual, and that the restrictions above specified belong to a later phase of its development. The ancient Arabic forms the dual in the noun, pronoun, and verb almost coextensively with the Sanskrit or the Greek; but the modern Arabic omits it in verbs, pronouns, and adjectives. The Syriac retains it only in four words, but yet without living force, somewhat like the Roman forms *ambo*, *duo*. In like manner the dual is lost in the newer Indian tongues. On the German dual see Grimm's Gramm. I. S. 814, 2 Aug.

SECT. 87.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The Hebrew has no more the living use of *case endings*,† but indicates the *relations of case*, either by no outward means, as that of the nominative and generally also of the accusative, or by prepositions (§ 115); but the *genitive* relation is indicated by a close connexion between two nouns. The noun, which serves as genitive to limit the other, remains unchanged, and is only uttered in more close connexion with the preceding *nomen regens*. In consequence of this connexion the tone hastens on

* See *Gesenii Thesaurus Ling. Hebrææ*, p. 629.

† On some traces of obsolete case-endings, see § 88.

to the second (the genitive) of the two nouns,* and the first is therefore commonly shortened, by changes partly in the consonants, but chiefly in the vowels (when changeable), e. g. דְּבַר אֱלֹהִים *word of God*, literally *word-God* (where we reverse the order, as *God's-word*, like *fruit-tree*); יָד יָד *hand*, יָד הַמֶּלֶךְ *hand of the king*; דְּבָרִים הָעָם *words of the people*. Thus in Hebrew,† the noun which stands *before a genitive* suffers the change [when there is any] by which this relation is indicated, and in grammatical language it is said to be in the *construct state*, while a noun which is not thus followed by a genitive is said to be in the *absolute state*.

Such words are often connected by Maqqeph (§ 16, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the farther use of the *constr. st.* see the Syntax §§ 113, 114.

2. The *vowel-changes* which many nouns exhibit in the *construct state* are taught in the Paradigms, §§ 91, 93. This form of the noun has, moreover, peculiar terminations better fitted for union with the following noun: thus,

- a) In place of the plural and dual terminations יִם and יִם, it has by throwing off the *m* simply י (comp. Rem.); e. g. סוּסִים *horses*, סוּסֵי פָּרֹעַ *horses of Pharaoh*; עֵינִים *eyes*, עֵינֵי הָאִישׁ *eyes of the man*.
- b) The feminine ending ת is used, and it always takes the place of the usual termination ת, as מַלְכָּה *queen*, מַלְכַּת שֶׁבַע *queen of Sheba*. When the same word has also the termination ת, this form of it is adopted in the *const. st.* (§ 79, 2, Rem. 1).
- c) Nouns in ת from verbs לָה (§ 84, V.) form their *const. st.* in ת;‡ but nouns in י change this termination to י. Exs. רֹאֶה, *constr.* רֹאֵה *seer*; חַי, *constr.* חַי *life*; and so also גֵּיאַת, *constr.* גֵּיאַת *valley*.

* In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

† What is here said of the Heb. mode of expressing the relation of the genitive, is applicable in almost every particular also to the Celtic. In Welsh, for instance, they express *word of God* by *gair Duw*, i. e. *word God*, without any change in either noun. The close connexion in utterance is all that indicates the genitive case.—Tr.

‡ Compare § 74, 1, Rem.

On the ending $\dot{\text{א}}$ and א־ in the *const. st.*, see § 88.

Rem. Probably the א at the end of a word was pronounced obscurely, like the Latin *-m* before a vowel, and hence might be wholly lost in pronunciation, just as the *m*, in the case alluded to, was slurred over in the language of common life and in poetry. Quinct. Inst. Orat. IX. 4, § 40. So also the corresponding *n* of the plural ending in Arabic and Aramæan is slurred over, and that of the plural ending נִי in the verb (§ 44, 1, and § 47, Rem. 4). After the rejection of the *m*, the final vowel *i* was strengthened by a foregoing *a* (*Guna* in Sanskrit grammar), so that *ai* arose, which was then contracted to $\dot{\text{e}}$ (§ 7, 1, and § 9, 6). Instead of א־ the Syriac has א־ , the original form, from which the other is obtained by contraction (§§ 7, 1, and 24, 2, *b*); in Hebrew too this form may be clearly traced in the suffixes to the plural noun (§ 89, 2). Of this the Old Testament perhaps furnishes an example in the form אֱלֹהֵינוּ Is. xx. 4 (according to some also Judges v. 15). It is obvious that the א־ of the *dual* has come from א־ .

SECT. 88.

TRACES OF ANCIENT CASE-ENDINGS [PARAGOGIC LETTERS].

א־ local, א־ and $\dot{\text{א}}$ appended to the construct state.

1. As the Arabic distinguishes three cases by terminations, so we find also in the Hebrew noun three endings, which correspond in sound to those of the Arabic, but have mostly lost their signification. These endings remain only as obscure traces of a fuller and more vital organic development, than the language exhibits in the Old Testament, where it no longer ordinarily distinguishes the cases by terminations.

The Arabic case-endings are: *-u* for the nominative, *-i* for the genitive and *-a* for the accusative (corresponding to the three principal vowels). In modern Arabic these endings have disappeared, except that of the accusative, which is still occasionally heard, when it stands as an adverbial case. The Æthiopic likewise has preserved only the *-a*, which is, however, still used for the whole range of the accusative and, moreover (the distinction of case being dropped), as a termination of the *const. st.* for connecting it with a following genitive.

2. The *accusative* relation is still very obvious in the toneless ending א־ , which is appended to the substantive,

a) Most generally to denote *direction* towards an object or *motion* to a place,* [answering to our *-ward*] e. g. לְמִזְרָח towards

* See on this force of the accusative § 116, 1.

the sea, westward, צָפוֹנָה *towards north, northward*, אַשּׁוּרָה *to Assyria*, בָּבֶלָה *to Babylon*, אֶרֶצָה *to the earth*; with the article, הַהָרָה *to the mountain*, הַבֵּיתָה *into the house*; after the plural, כְּשַׁדְיִמָּה *to the Chaldeans*, הַשָּׁמַיִמָּה *towards the heavens*; even after the *constr. state* with a following genitive, בֵּיתָה יוֹסֵף *into Joseph's house*, מִדְבָּרָה דָּמָשֶׁק *towards the wilderness of Damascus*, מִזְרְחָה שָׁמֶשׁ (here *with the tone*, contrary to rule) *towards the rising of the sun, eastward*;

b) Sometimes in a weaker sense, as merely pointing to the place *where*,* as בָּבֶלָה *in Babylon* Jer. xxix. 15, זִבְלָה *in the dwelling* Hab. iii. 11, also שָׁמָּה *there* Jer. xviii. 2 (usually *thither*);

c) The proper sense of the ending הַ־ is still more suppressed when a preposition is prefixed to the word, as לְשָׂאֵלָה *to hell* Ps. ix. 18, לְמַעַלָּה *upwards*, בְּנִנְקָבָה *in the south* Josh. xv. 21, מִבְּבִלָּה *from Babylon* Jer. xxvii. 16.

This termination הַ־ has usually reference to *place* (hence called *He local*); yet it also in rare cases refers to *time*, so perhaps עַתָּה *now, at this time* (from עַת), מִיָּמִים הָמֵימָה *from year to year*. Its use is peculiar in הָלֵלָה prop. *ad profanum*! = *absit*! As *accusative of the object* (but bordering on the local sense) we may regard זָבֻלֶן אֶרֶצָה and אֶרֶצָה נִפְתָּלִי Is. viii. 23; comp. Job xxxiv. 13.

As this ending is properly unaccented, the vowels of the word, as the above examples show, undergo scarcely any change, except that the helping vowel of segholate forms becomes Sh^eva (§ 91, 6), and also the *Chireq* in שָׁמַיִם. Moreover the הַ־ itself is in some cases shortened to ה־, as תָּבֵהָ *to Nob* 1 Sam. xxi. 2; comp. Ez. xxv. 13.

3. Much less frequent and almost exclusively poetical is the use of the two other endings, which along with the accusative in הַ־ are presumed to correspond to the Arabic terminations of case, ךְּ for the *genitive*, ךְּ (also ךְּ in proper names) for the *nominative*. Yet the reference to case in these forms is *quite lost*, and they are to be regarded only as *archaisms*, which occur in poetry or in stately speech, and are besides found in many compound names handed down from early times. As in these names, so also elsewhere, these terminations stand only with a

* So likewise at times the accusative, § 116, 1.

noun closely connected with another, namely in the *construct state*.*

- a) The ending ־י is not very unfrequent, and it usually has the tone, e. g. עֲזַב־הַצֹּאֵן *forsaking the flock* Zech. xi. 17, שֹׁכֵנִי סִנְהָה *dweller of the bush* Deut. xxxiii. 16; appended to the feminine, $\text{גָּנְבַתִּי לַיְלָה}$ *stolen at night* Gen. xxxi. 39 (in prose), $\text{עַל דְּבַרְהִי מֶלְכִּי־צֶדֶק}$ *full of justice* Is. i. 21, $\text{אַחֲרֵי מַעֲשֵׂה מֶלְכִּי־צֶדֶק}$ *after the manner of Melchizedek* Ps. cx. 4; very often when a preposition follows (comp. § 114), as $\text{רַבָּתִי בְּגוֹיִם}$ *mistress among the nations* Lam. i. 1, אֶסְרִי לְגֶפֶן *binding to the vine* Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5–9, and other passages; in like manner it is found with many particles which are strictly nouns in the *constr. st.*, as זוּלָּתִי *besides*, מִי־ *from*, בְּלֹא־ *not*, and in compound names, as מֶלְכִּי־צֶדֶק (i. e. king of righteousness), גִּבְרִיָּאל (man of God), חַנּוּכָּה (grace of God), and many others; comp. the Punic name *Hannibal*, i. e. חַנְּנִיבָל (favour of Baal).
- b) The ending ־י is of much rarer occurrence, in prose only in the Pentateuch, and that in solemn style, Gen. i. 24, חַיֵּי אֶרֶץ *the beasts of the earth* for חַיֵּי אֶרֶץ , the same is copied in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9; other cases are בְּנוֹ בְּעֹר *son of Beor* Num. xxiv. 3, 15 and מַעְיֵינוּ מִים *fountain of water* Ps. cxiv. 8, perhaps also נַפְשׁוֹ *soul of the sluggard* Prov. xiii. 4.

The effect these endings have on the vowels may be seen from the examples given. The Pattach of the feminine ending ־ת becomes sometimes vocal Sh^eva, sometimes Qamets.

Rem. As these two terminations ־י and ־י have wholly lost their significance, they can no longer pass for proper case-endings; yet it is probable that once they as well as ־י (No. 2) were so used in the living language, for we find that the ancient Arabic had exactly corresponding endings, and like the Hebrew lost them at a later period. This is the case also in other tongues. In Latin, for instance, we find a trace of the local case (in names of towns, *ruri, domi*, &c.), in modern Persian the plural endings *ān* and *hā* are ancient terminations of case, which are no longer so used,—not to men-

* In ancient combinations of words endings are often retained which have disappeared elsewhere or are but seldom employed, e. g. the feminine ending ־ת with the noun in the genitive connexion (§ 87, 2, b) and with the verb in connexion with suffixes (§ 58, 1); in like manner many peculiarities of language are retained by poets and in proper names.

tion the Germanic languages and the *lingua Romana*.—Even in cases where the ancient Arabic attached, with stronger sound, case-endings to the stem, as in אבִי, אבִי, אבִי (constr. st. of אב father), the modern uses all three forms without distinction of case. Hence also probably in the Hebrew constr. state אבִי, אבִי we have properly a genitive ending, and in Chald. אבִי, in Heb. אבִי (מֵהוּשֶׁלֶחַ) אֲבִי (אֲבִי), a nominative ending, so that אֲבִי could more readily occur along with אֲבִי, and אֲבִי with אֲבִי.

SECT. 89.

THE NOUN WITH PRONOMINAL SUFFIXES.

In connecting the noun with pronominal suffixes, which in this case denote the genitive of the pronoun (§ 33, 2, *b*), we have, as in the verb (§ 56. &c.), two things to notice, namely, the form of the suffixes themselves and the change in the noun that receives them. Here we take up chiefly the first, as the second will be treated of under the inflexion of nouns in §§ 90–93. A general view of the suffixes is given also in Paradigm A. We exhibit the suffixes, first, as appended to the singular, and then as appended to the plural and dual of the noun.

1. The suffixes appended to the singular are :

Singular.		Plural.	
1. com. אֲנִי	my.	1. com. אֲנִי, אֲנִי	our.
2. { m. אַתָּה, אַתָּה, in pause אַתָּה }	thy.	2. { m. אַתָּה, אַתָּה }	} your.
3. { m. הוּא, הוּא, הוּא, הוּא }	his.	3. { m. הֵם, הֵם, poet. הֵם }	
4. { f. הִיא, הִיא, הִיא }	her.	4. { f. הֵן, הֵן, הֵן }	their.

Rem. 1. There is a less variety of forms here than with the verb, and their use is as follows:

- The forms without a union-vowel are joined to nouns which end with a vowel, as אֲבִי, אֲבִי, אֲבִי, אֲבִי, אֲבִי, אֲבִי. Yet it must be distinctly understood, that nouns ending in אֲבִי and אֲבִי (§ 87, 2) do not come under this rule.
- The forms with a union-vowel (§ 57, 3, *b*) are joined to nouns ending with a consonant, which are by far the majority. The union-vowel is usually *a* in the 3 sing. הוּא, הוּא (from הוּא), fem. הִיא, and 3 plur. הֵם, הֵם, and in these cases *e* is scarcely used except with nouns in אֲבִי, as אֲבִי, אֲבִי; but אֲבִי, אֲבִי are the customary forms while אֲבִי, אֲבִי are of rare occurrence, see Rem. 2.

2. Rare forms are:

Sing 2 pers. m. אַתָּה in פִּתְּחָה thy hand Ps. cxxxix. 5; fem. אַתָּה Ez. v. 12, אַתָּה Ps. ciii. 4, once אַתָּה Nah. ii. 14 (several MSS. אַתָּה, prob.

הַ = יַ).—3 pers. הִי, e. g. in the frequent אֶתְּלֶה Gen. ix. 21; xii. 8; xiii. 3; xxxv. 21; קָצָה 2 Kings xix. 23, for which we find קָצִי in Is xxxvii. 24, סִרְחָה Gen. xlix. 11 (K^{eri} סִרְחִי).

Plur. 1 pers. אֲנִי, as קִרְבָּנִי Job xxii. 20, and so in Ruth iii. 2, Is. xlvii. 10. —2 pers. בָּנֶיךָ Ez. xxiii. 48, 49.—3 pers. *m.* הֵם 2 Sam. xxiii. 6 for הָם (from which by contraction the usual form הֵם). *Fem.* הֵנָּה 1 Kings vii. 37, הֵנָּה Gen. xli. 21, הֵנָּה Ruth i. 19, else mostly in pause; also הֵן is unfrequent (Is. iii. 17), usually הֵן.

2. In appending the suffixes to the plural *masc.* in יִם and the dual in יַם, these endings are changed for the *construct* ending (§ 87, 2) in יִ which becomes blended with the suffixes; and hence we have these

Suffixes of Plural [and Dual] Nouns :

<i>Singular.</i>		<i>Plural.</i>	
1. <i>com.</i> יִ	<i>my.</i>	1. <i>com.</i> יִי	<i>our.</i>
2. { <i>m.</i> יִי	{ <i>thy.</i>	2. { <i>m.</i> יִי	{ <i>your.</i>
<i>f.</i> יִי		<i>f.</i> יִי	
3. { <i>m.</i> יִי, poet. יִי	{ <i>his.</i>	3. { <i>m.</i> יִי, poet. יִי	{ <i>their.</i>
<i>f.</i> יִי		<i>f.</i> יִי	

In most of these forms the *plural construct* יִ remains unchanged, as סִרְסִיּוֹנִי, סִרְסִיּוֹנִי, סִרְסִיּוֹנִי; in some it takes *Seghol* in place of *Tsere*, as סִרְסִיּוֹנִי, סִרְסִיּוֹנִי; in three forms with very short suffixes it takes *Pattach* (the original ending יִ, § 87, Rem.), as סִרְסִי from סִרְסִיּוֹ, סִרְסִי from סִרְסִיּוֹ (comp. § 28, 4), סִרְסִי *sūsai* from *sūsai-i*.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. דִּרְבָּךְ for דִּרְבָּךְ *thy ways* Ex. xxxiii. 13, רֵעֵיהֶם for רֵעֵיהֶם *his friends* Job xlii. 10, לְמִינֵהֶם *after their kinds* Gen. i. 21. This happens most commonly with the *suff.* 3 pers. *m. sing.*, where we very often find יִ, which is however almost constantly changed in the K^{eri} to יִי, e. g. חֲצִי חֲצִי *his arrows* Ps. lviii. 8, K^{eri} חֲצִי חֲצִי.

2. Unusual forms are: *sing.* 2 pers. *f.* יִי Eccles. x. 17, יִי Ps. ciii. 3, 4, 5; 3 pers. *m.* יִי (quite a Chaldee form) Ps. cxvi. 12; 3 *fem.* יִי Ez. xli. 15.—*Plur. fem.* יִי Ez. xiii. 20, יִי Ez. xl. 16, יִי Ez. i. 11.

3. On יִי see farther in § 101, 2, in the Note.

3. It is clear and unquestionable that the *Yodh* in these suffixes, in reality, belongs to the ending of the *constr. st.* of the masculine plural. Yet this was so far lost sight of by those who spoke the language, that there arose the strange peculiarity (yea,

inaccuracy) of appending these *suffix*-forms (already embracing the plural ending ־ים) to the feminine plural in ות , as סוסותינו , סוסותיה , סוסותיו , where in reality a double indication of the plural occurs.*

N. B. This is the rule; yet the bare suffix (as in No. 1) is sometimes appended to the ending ות , as סוסותי Ps. cxxxii. 12, מבותק Deut. xxviii. 59; this is even the more prevalent mode in the 3 *plur.*, e. g. אבותם *their fathers*, oftener than אבותיהם , so also שמותם *their names*, דורותם *their generations*.

4. We now subjoin, in illustration of the above statements, a Paradigm of the *masculine* and *feminine*; and choose for the purpose a word whose stem-vowel is unchangeable. Instead of the feminine ending ־ה in the singular, the *construct* ending ־ה־ is employed, which retains its *Pattach* before כֶּם , כֶּן , but changes it to *Qamets* before the others, because it then stands in an open syllable (§ 87, 2, b).

Masculine Noun.

Feminine Noun.

Singular.

		סוס <i>a horse.</i>	סוסה <i>a mare.</i>
<i>Suff. sing.</i>	1. <i>com.</i>	סוסִי <i>my horse.</i>	סוסתי <i>my mare.</i>
	2. { <i>masc.</i>	סוסֶה <i>thy horse.</i>	סוסתֶה <i>thy mare.</i>
	{ <i>fem.</i>	סוסֶהָ <i>thy horse.</i>	סוסתֶהָ <i>thy mare.</i>
	3. { <i>masc.</i>	סוסו <i>his horse.</i>	סוסתו <i>his mare.</i>
	{ <i>fem.</i>	סוסהָ <i>her horse.</i>	סוסתהָ <i>her mare.</i>
<i>plur.</i>	1. <i>com.</i>	סוסֵנו <i>our horse.</i>	סוסתֵנו <i>our mare.</i>
	2. { <i>masc.</i>	סוסֵכֶם <i>your horse.</i>	סוסתֵכֶם <i>your mare.</i>
	{ <i>fem.</i>	סוסֵכֶן <i>your horse.</i>	סוסתֵכֶן <i>your mare.</i>
	3. { <i>masc.</i>	סוסֵם <i>their horse.</i>	סוסתֵם <i>their mare.</i>
	{ <i>fem.</i>	סוסָן <i>their horse.</i>	סוסתָן <i>their mare.</i>

Plural.

		סוסים <i>horses.</i>	סוסות <i>mares.</i>
<i>Suff. sing.</i>	1. <i>com.</i>	סוסִי <i>my horses.</i>	סוסותי <i>my mares.</i>
	2. { <i>masc.</i>	סוסֶיה <i>thy horses.</i>	סוסותֶיה <i>thy mares.</i>
	{ <i>fem.</i>	סוסֶיהָ <i>thy horses.</i>	סוסותֶיהָ <i>thy mares.</i>
	3. { <i>masc.</i>	סוסיו <i>his horses.</i>	סוסותיו <i>his mares.</i>
	{ <i>fem.</i>	סוסיהָ <i>her horses.</i>	סוסותיהָ <i>her mares.</i>

* See a case analogous in § 86, 5, Rem. 1. Comp. the double feminine ending in § 79, Rem. 2, f.

these the first is a light suffix, and regularly affects the tone in just the same manner as י, ו, e. g. הַמִּיָּד, הַבֵּרֶךְ, זֶקֶן. The others are grave suffixes, and have more effect in shortening the vowels, הַבְּרֶכֶם, &c., as is shown in the Paradigms. A similar effect is seen in the *constr. st.* of the singular number, as דָּבַר אֱלֹהִים; חָצַר הַבֵּית; (from חָצַר).

3. The vowel changes in feminine nouns (§ 93) are not so considerable, the addition of the feminine ending having already occasioned a shortening of the vowels (§ 92).

Most of the vowel changes, which form this *internal inflexion* of the noun, are based on the principles laid down in §§ 23-29. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 83, 84, 85. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27 at commencement).

There is a striking difference between the vowel changes in the verb and the noun. In the verb the *second* of two changeable vowels mostly disappears (קָטַל, קָטַלָה, קָטַלְוּ), in the noun the *first* (דָּבַר, דְּבָרִי, דְּבָרֶיךָ), comp. § 27, 3.

Changes of consonants are very few, and occur only in Parad. IX.

SECT. 91.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel changes, in nine classes, as in the table on the two following pages. See the necessary explanations on page 180. We here only remark in general,

- a*¹ That all feminines without a distinctive termination (§ 105, 1, 3) are inflected like masculine nouns, except that in most cases they take the plural ending וֹת. E. g. חָרֵב, חָרָבִי, &c. *Plur. absol.* חָרְבוֹת, *constr. st.* חָרְבוֹת, which is also the form before *all the suffixes*, see § 93.
- b*) That in the plural, *light suffixes* are without exception attached to the *absolute*, and *grave suffixes* to the *construct state*.

Paradigms of

	I.	II.	III.	IV
				a.
<i>Sing. absol.</i>	סוס	עולם	פקיד	דבר
	(horse)	(eternity)	(overseer)	(word)
<i>constr.</i>	סוס	עולם	פקיד	דבר
<i>light suff.</i>	סוסר	עולמי	פקידי	דברי
<i>grave suff.*</i>	סוסכם	עולמכם	פקידכם	דברכם
<i>Plur. absol.</i>	סוסים	עולמים	פקידים	דברים
<i>constr.</i>	סוסר	עולמי	פקידי	דברי
<i>light suff.</i>	סוסר	עולמי	פקידי	דברי
<i>grave suff.</i>	סוסרכם	עולמיכם	פקידיכם	דבריכם
<i>Dual absol.</i>	יומים	מלקחים	שבועים	כנפים
	(two days)	(pair of tongs)	(two weeks)	(wings)
<i>constr.</i>				כנפי

VI.

	d.	e.	f.	g.	h.
<i>Sing. absol.</i>	נער	נצח	פעל	מות	זית
	(a youth)	(perpetuity)	(work)	(death)	(olive)
<i>constr.</i>	נער	נצח	פעל	מות	זית
<i>light suff.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>grave suff.</i>	נערכם	נצחכם	פעלכם	מותכם	זיתכם
<i>Plur. absol.</i>	נערים	נצחים	פעלים	מותים	זיתים
<i>constr.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>light suff.</i>	נערי	נצחי	פעלי	מותי	זיתי
<i>grave suff.</i>	נעריכם	נצחיכם	פעליכם	מותיכם	זיתיכם
<i>Dual absol.</i>	נעלים				עינים
	(pair of sandals)				(eyes)
<i>constr.</i>	נעלי				עיני

* Grave suffixes are those which have always a strong accent or tone. as נָעָם, כָּן, הֵם, הֵן, but not נָעַם; or to the plural, as נָעָם, but not נָעָם.

Masculine Nouns.

IV.	V.			VI.		
b.	a.	b.	c.	a.	b.	c.
חָכֵם (wise)	זָקֵן (old)	כְּתֹף (shoulder)	חֲצֵר (court)	מֶלֶךְ (king)	סֵפֶר (book)	קֹדֶשׁ (sanctuary)
חָכֵם	זָקֵן	כְּתֹף	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
חֲכָמִי	זָקֵנִי		חֲצָרִי	מַלְכִי	סִפְרִי	קֹדְשִׁי
חֲכָמֵכֶם	זָקֵנְכֶם		חֲצָרְכֶם	מַלְכֵכֶם	סִפְרֵכֶם	קֹדְשֵׁכֶם
חֲכָמִים	זָקֵנִים		חֲצָרִים	מַלְכִים	סִפְרִים	קֹדְשִׁים
חֲכָמִי	זָקֵנִי		חֲצָרִי	מַלְכִי	סִפְרִי	קֹדְשִׁי
חֲכָמִי	זָקֵנִי		חֲצָרִי	מַלְכִי	סִפְרִי	קֹדְשִׁי
חֲכָמֵיכֶם	זָקֵנֵיכֶם		חֲצָרֵיכֶם	מַלְכֵיכֶם	סִפְרֵיכֶם	קֹדְשֵׁיכֶם
חֲלָצִים (hips)	יָרֵכִים (thighs)			רַגְלִים (feet)	כְּפָלִים (double)	מְהַלִּים (loins)
חֲלָצִי				רַגְלִי		מְהַלִּי

VI.	VII.		VIII.			IX.
i.	a.	b.	a.	b.	c.	
פֶּרִי (fruit)	אֹיֵב (enemy)	שֵׁם (name)	יָם (sea)	אִם (mother)	חֵק (statute)	חֵזֶה (seer)
פֶּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֵזֶה
פְּרִיִּי	אֹיְבִי	שְׁמִי	יָמִי	אִמִּי	חֻקִּי	חֲזִי
פְּרִיכֶם	אֹיְבֵיכֶם	שְׁמֵכֶם	יָמֵכֶם	אִמֵּכֶם	חֻקֵּכֶם	חֲזַכֶּם
צִבְיִים (gazelles)	אֹיְבִים	שְׁמוֹת	יָמִים	אִמּוֹת	חֻקִּים	חֲזִים
	אֹיְבִי	שְׁמוֹת	יָמִי	אִמּוֹת	חֻקִּי	חֲזִי
	אֹיְבִי	שְׁמוֹתִי	יָמִי	אִמּוֹתִי	חֻקִּי	חֲזִי
	אֹיְבֵיכֶם	שְׁמוֹתֵיכֶם	יָמֵיכֶם	אִמּוֹתֵיכֶם	חֻקֵּיכֶם	חֲזִיכֶם
לְחָיִים (cheeks)	מֵאֲזָלִים (pair of scales)		אֲפִים (nostrils)	שִׁנַּיִם (teeth)		
	מֵאֲזָלִי		אֲפִי	שִׁנִּי		

Such are most suffixes of 2d and 3d pers. plural, whether joined to the singular, *הֵם*, *יָהֶן*, but not *יָמֵם*. The other suffixes are called *light*.

EXPLANATIONS.

1. To Parad. I. belong all nouns whose vowels are immutable. Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

Exs. עֵיר, קוֹל, לְבוּשׁ, זֵרוּעַ (§ 25, 1); קָם for קָאם, גֵּיר for גֵּיר (§ 25, 2); מִשְׁחִית, חֲמוּץ, צָרוּק, גָּבוּר (§ 25, 3); פָּרַשׁ for פָּרָאשׁ (§ 25, 4). Here belong the classes of *verbal nouns* given in § 83, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *changeable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. יָד *hand*, כֹּכֶב *star*, מִדְבָּר *wilderness*, נָשִׁים *women* (found only in the plur.).

With the suffix כָּם, יָד becomes יָדָכֶם (for יָדְכֶם), and קָם becomes קָמְכֶם; see § 27, Rem. 2, 3.

There are some nouns which resemble, in form, the above examples, but which have an *unchangeable Qamets* in their final syllable; and hence they do not belong to this class, e. g. forms like קָשָׁל, קָשָׁל, (§ 83, Nos. 6, 13), קָם as *Part.* of verbs עָזַע, &c. Derivatives from verbs לָא also commonly retain their Qamets, e. g. מִקְרָא, plur. constr. מִקְרָאִי.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable Qamets or Tseré in the penultima. Exs. גָּדוֹל *great*, אֲדוֹן *lord*, עֲצִים *strong*, אֱמוּנָה, plur. אֱמוּנִים *faithfulness*, רָעָבוֹן *hunger*, זִכְרוֹן *remembrance*. The last two take in the *constr. st.* the forms רָעָבוֹן and זִכְרוֹן, the first two syllables of זִכְרוֹן being contracted into one.

Here also are to be distinguished nouns which resemble the above forms, but which have an immutable Qamets. Exs. עֲרִיץ for עֲרִיץ, עֲרִיץ for עֲרִיץ (see *verbal nouns*, § 83, No. 7); also שְׁלִישׁ, plur. שְׁלִישִׁים, Ex. xiv. 7. Many fluctuate, as שְׁבוּעַ *week*, see *Lexicon*.

4. Parad. IV. embraces nouns of two syllables with Qamets changeable in both. For the changes in these vowels, see § 90, 2. Nouns of this form are very numerous. The influence of a guttural, especially on the form of the *plur. constr.*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב *gold*, זֵנֶב *tail*, אָשָׁם *guilt*, רָעֵב *hunger*.

In like manner are declined nouns of the less frequent form קָשָׁל, e. g. לֵבָב *heart*, שֹׁכֵר *strong drink*; with a guttural, שֹׁעַר *hair*, עֵנֶב *grape*.

A few nouns of this class take a segholate form in the *constr. st.* singular; e. g. נָכַר, *constr. st.* נִכְרִי Deut. xxxi. 16; צָלַע, *constr. st.* צָלָע also צָלַע

2 Sam. xvi. 13; שָׁעַר, *constr.* שַׁעַר and שַׁעַר (comp. גִּבּוֹר and גִּבּוֹר § 83, Nos. 10 and 11). Qamets is immutable in both syllables of חָרַשׁ for חֲרָאשׁ and פָּרַשׁ for פֶּרָאשׁ, § 83, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tsere* is treated like the final *Qamets* in Parad. IV., except that in the *constr. st.* זָקֵן stands for זֶקֶן. Some nouns, however, take the *segholate* form (No. VI.) in the *constr. st.*; e. g. כֶּתֶף *shoulder*, *constr. st.* כְּתָף for כֶּתֶף; גֵּרַר *wall*, *constr. st.* גֵּרַר for גֵּרַר; יָרֵךְ *thigh*, *constr. st.* יָרֵךְ for יָרֵךְ. In a few cases both forms occur, as כָּבֵד *heavy*, *constr. st.* כָּבֵד Ex. iv. 10 and כָּבֵד Is. i. 4; עָרַל, *constr. st.* עָרַל and עָרַל.

The original form appears in לִבָּן Gen. xlix. 12, אָבֶל Ps. xxxv. 14 where *Maqqeph* follows. Examples of the first sort are: יָחַי, שָׁכֵן, קָצִיר, *constr. st.* שָׁכֵן.

Some nouns of this form retain their *Tsere* in *constr. st.* plural; e. g. רִשְׁנִי, *plur. constr.* רִשְׁנִי; so also אֲבִלִי, שְׂמִיחִי, טִבְחִי, *constr. st.* טִבְחִי.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 83, No. 11). The chief peculiarity in their inflexion is, that before suffixes and in the *constr. st.* of the plural and dual, they resume their original monosyllabic form (comp. § 90, 2). The *plur. absol.* is derived not immediately from the form מֶלֶךְ, but from the kindred form (comp. § 83, Nos. 10, 11, and below, Nos. 4 and 6) מֶלֶךְ, *plur.* מְלָכִים; the *Pattach* being changed to *Qamets* because the syllable in which it stands becomes an open one.

These forms may be arranged in three classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The Paradigm exhibits under *a, b, c*, derivatives of the regular verb; under *d, e, f*, forms which have a guttural in the final syllable; under *g, h*, derivatives from verbs עָי and עָי; and under *i* a derivative from a verb לָה. Compare § 84, IV. No. 11, V. No. 11.

REMARKS.

1. The form מֶלֶךְ (for מֶלֶךְ, § 27, Rem. 2. c) exhibits the original *A* not only before suffixes, as in מֶלֶכִּי, but also in *Pause* (§ 29, 4), e. g. מֶלֶךְ and before *He local* (§ 88, 1) as מֶלֶךְ. In the *Septuagint*, also, the proper names like הָדָד, יָפֶח, are uniformly written with *A* in the first syllable. Ἀδὰδ, Ἰαφέθ. The word מֶלֶךְ, with the article, is constantly written מֶלֶךְ; derivatives from verbs עָי also take *Qamets* for their first vowel, as מֶיח, מֶיח. The original monosyllabic form is seen in the word מֶיח a valley. Many of

these segholates keep the *Seghol* also in pause, e. g. מִלֵּךְ, צֶדֶק, פֶּלֶא, קָדָם; but generally *A* appears, as in נֶפֶשׁ, שְׁמֵשׁ, חֶרֶב.

There are, however, nouns of this form, which take *i* instead of *a* and are inflected like שֶׁפֶר; e. g. בִּגְדִי (as if בִּגְדִי), בְּגָדִי (in pause בְּגָדִי), קֶבֶר, pl. constr. קְבָרִי; בָּטֵן, בָּטְנִי; צֶדֶק, בָּצִקְנִי; זָבַח, זָבָחִי. At times both forms occur, as רִלְדִי, רִלְדִי Hos. i. 2 and רִלְדִי Is. lvii. 4.

Nouns of the form מִלֵּךְ, when their third stem-letter is a guttural, are pointed like זֶרַע, סֶלֶע; when the second stem-letter is a guttural, like זֶרַע (see Parad. d), seldom like צֶלֶם. It is to be observed, moreover, that in the hard combination (viz. when the second radical has *quiescent Sh^eva*, and when the third radical in מִלֵּךְ would take Daghes lene, as in מִלְכִי) simple *Sh^eva* may be retained here also, as in חֶמְדִּי; on the contrary, the forms corresponding to מִלְכִי are always pointed as שְׁזָרִי, נֶחֱלִי.

2. The form מִלְכִי, נֶחֱלִי (b, e), when its first letter is a guttural, takes Seghol in the *plur. constr.* and before suffixes in the singular; e. g. עֲנִי, עֲנִיָּה. The monosyllabic form appears in חֶטֶא. With *He local* Tseré is retained, as קְדָמָה from קָדָם. Examples of this form are: שֶׁבֶט, גֵּרֵר, חִפְצִי.

3. The form קְדָשׁ (c) sometimes, though not often, takes Qibbuts in the cases mentioned in the preceding number. E. g. גִּדְלוֹ, גִּדְלֵ Ps. cl. 2. From קְדָשׁ, though without a guttural, we have in Hos. xiii. 14 קְטָבָה similar to פֻּעְלָהם *pōôl'khem*. From פֻּעַל (letter *f*) comes with suff. also פֻּעְלִי for פֻּעְלִי (not from פֻּעַל) Is. i. 31, and so also חֲאָרִי Is. lii. 14 for חֲאָרִי 1 Sam. xxviii. 14, where the *Qamets-chatuph* is made into a long vowel by *Methegh*, comp. § 62, Rem. 4.

In the plural *absolute* most nouns of this form (even when they have not a guttural) take Chateph-Qamets under their first radical, as in the Paradigm, e. g. קְדָשִׁים, אֲרָחוֹת; others take simple *Sh^eva*, as בָּקָרִים from בָּקָר, סִבְיִים from רִמְיָה, hence קְדָשִׁים with *Qamets-chatuph*, but also סִבְיִים from סִבָּה; two have *Qamets-chatuph*, as קְדָשִׁים (*kō-dhā-shīm*), with the article הַקְדָּשִׁים, שְׁרָשִׁים (*shō-rā-shīm*) from שָׂרֵשׁ (see § 9, Rem. 2). The word אֶהָל has, by a Syriasm, אֶהָלִים for אֶהָלִים (see § 23, 4, Rem. 2); but with a prefix it is pointed as בָּאֶהָלִים. With *He local* the *Cholem* is retained, as אֶהָלָה.

4. According to the same analogy are inflected the kindred monosyllabic forms which have their vowel between their last two stem-letters (§ 83, No. 11); as שָׁבֵם, with suff. שְׁבָמִי; *Inf.* שָׁבֵל, שְׁבָלִי; שָׁבֵב, שְׁבָבִי (thus the *Inf.* usually without *Dag. lene* in 3 radical, not like מִלְכִּי).

5. Only derivatives from verbs עָו and עָי change their form (by contracting the diphthongal *aw* and *ay* to *ô* and *ê*, § 24, 2, b and Note *) in the *constr. st.*, as מִוֶּתֶה prop. *marvth*, contracted מוֹת. Before *He local* this contraction does not take place; e. g. מִוֶּתָה; מִוֶּתָה (except in *constr. st.*, as בִּיֶּתָה יוֹסֶה). On the contrary, *Vav* and *Yodh*, when quiescent in the ground-form, may become consonants in the course of inflexion, e. g. שוּר, plur. שְׁוֹרִים, שְׁוֹרִים, שְׁוֹרִים, שְׁוֹרִים.

6. Of segholates from verbs לָח there are also properly three classes, distinguished by the *A*, *E*, and *O* sounds (§ 84, V. 11). E. g. לָחִי, אָרִי, חָלִי; in pause, אָרִי, לָחִי, חָלִי; with suffixes, אָרִי, לָחִי, חָלִי; in the

plur. and dual, אָרְרִים, לְהָרִים, חֲלָרִים. In the last case some nouns take א instead of י, on account of the preceding Qamets (§ 24, 2, c); as צָרִי, *plur.* צָרָאִים; פָּחִי, *plur.* פָּחָאִים.

7. To Parad. VII. belong nouns which have mutable *Tsere* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all principles in *Kal* (of the form קָטַל, not קָטֵל), and those in *Piël* and *Hithpaël*, the form קָטַל (§ 83, No. 9), and several others, e. g. מַקֵּל *staff*, מוֹעֵד *season*, צִפְרָדֵּץ *frog*, &c.

The following deviations from the Paradigm are to be noted: a) Several nouns take *Puttach* in the *constr. st.* (as in Parad. V.); e. g. מִסְפָּר, *constr. st.* מִסְפָּר; especially with gutturals, as מְזַבֵּחַ, *constr. st.* מְזַבֵּחַ. b) Before the suffixes which begin with a consonant occur such forms as מִמְלָכָה, and כְּסָאָה, or as שְׂלֵחָה. c) In words of one syllable *Tsere* is retained in the *plur. absol.* as the Paradigm shows; it is also retained in several words which are not monosyllabic, as שְׁלֵשִׁים, מִקְהֵלִים.

8. Parad. VIII. embraces all nouns which double their final stem-letter when they receive any accession at the end. The final vowel, in consequence of the sharpening of the syllable, is shortened (§ 27, 1). If the word is of more than one syllable, the vowel of the penultima conforms to the principles which regulate the vowel-changes. E. g. גָּמֵל *camel*, *plur.* גָּמְלִים, גָּמְלִי, אֹפֶן *wheel*, *plur.* אֹפְנִים; גָּלְגַּל *wheel*, *plur.* גָּלְגָּלִים. Nouns of almost every form are found among those which are inflected according to this paradigm. Whether a noun belongs here cannot, therefore, be known from its *form*, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns; viz.

1) All derivatives of verbs צָעַ (§ 84, II.), as חָק, חָקַן, חָקַל, &c. and primitives which follow the same analogy, as אָש, אָשַׁר, אָשָׁ. 2) Contracted forms, like אָה (for אָהֶם, § 19, 2), with *suff.* אָפוּ, בָּח (for בָּחִית), with *suff.* בָּחִי, נָח (for נָחִית), *plur.* נָחִים or נָחִית. 3) Denominatives, especially *Patronymic* and *Gentilic* forms in יָ, as לְוָרִים, רְהוּרָרִים, though the forms רְהוּרִים, נְכָרִים are at least equally common. 4) Derivatives of the regular verb (§ 83) under the following forms: 10. זָמַן; 14. מְחַשֵּׁה; 15. מְחַמֵּד, מְחַמֵּה; 21. אָדָם; 36. פָּרְטַל, with *suff.* פָּרְטָלִי, חָרַטָם, חָרַטְמִים. But there are also words of all these five forms which do not take Daghes in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before suffixes having vocal *Sh'va* as union-vowel (like אָהֶם, אָפֶוּ), the Daghes may be omitted; the same vowel is generally retained, however,

except that in words of the form חַק it is more commonly Qamets-chatuph.

Pattach before the doubled letter is either retained, as רַב, *plur.* רַבִּים; or is shortened into *Chireq*, as פַּתַּח, פַּתִּי.

9. Parad. IX. embraces derivatives from verbs לָהֵא (§ 84, V.) which terminate in הֵּא; as רִפְּהָ *beautiful*, רָאָה *seer*, מִרְאָה *appearance*. Only the changes which affect the final syllable הֵּא (which is treated as in verbs לָהֵא) are peculiar to this Paradigm, the vowel of the first syllable being treated according to the general rules.

The original termination הֵּא for which הֵּא is substituted (§ 24, 2, and § 74, 1, Rem.), is often restored and affects the inflexion of the word. Thus with *suff.* מְכַסֵּיךָ (*sing., thy covering*, which might also be expressed by מְכַסֶּיךָ) Is. xiv. 11, מְקַלְיָה *thy cattle* Is. xxx. 23, מְרַאֲרָה *thy form* Cant. ii. 14, מְרַאֲיָהם Dan. i. 15, Gen. xli. 21, מַעֲשֵׂיו *his deed* 1 Sam. xix. 4, מַקְנִי *my cattle*, Ex. xvii. 3, and so perhaps also עֹשֵׂי *my maker* Job xxxv. 10. But forms also occur in which (as the Parad. shows) the הֵּא falls away, as מְקַנָּה Gen. xxx. 29, מְקַנְיָה Gen. xxxi. 18. In the plural מְקַנְיָיִם (from מְקַנָּה for מְקַנְיָיִם *Part. Pual*), Is. xxv. 6.

SECT. 92.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination הֵּא (§ 79, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 90, 2, *a*). The following are examples of the formation of feminines in the several Paradigms:

Parad. I. סוֹס, *fem.* סוֹסָה. II. מוֹצֵא, *fem.* מוֹצֵאָה *outgoing*. III. גָּדוֹל, *fem.* גָּדוֹלָה. IV. נָקָם, *fem.* נָקָמָה *vengeance*. V. זָקֵן, *old, fem.* זָקֵנָה. VI. מֶלֶךְ, *fem.* מַלְכָּה *queen*; סֹתֵר, *fem.* סוֹתֶרָה *covert*; עֵדֶן, *fem.* עֵדֶנָּה *delight*; אֹכֵל, *fem.* אֹכֶלָה *food*; נָעַר, *fem.* נָעֶרָה *young woman*; צִיד, *fem.* צִידָה *game*; לָוִי (not in use), לָוִיָּה *garland*. VII. קָטַל, *fem.* קָטַלָּה. VIII. רַב, *fem.* רַבָּה *much*; חָק, *fem.* חָקָה *law*; מִדָּה, *fem.* מִדָּה *measure*. IX. קָצָה, *fem.* קָצָה *end*.

2. The vowel in the penultima is affected in the same manner when the feminine-ending הֵּא is employed,* e. g. עֲטָרָה, עֲטָרָהָ.

* This is contrary to the general rule (§ 27, 3), since the tone is not thrown forward. But as הֵּא is merely a secondary form (§ 79, 2) derived from the

crown ; חֵבֶר, *fem.* חֵבֶרֶת. The final vowel is also affected in several ways, so that the termination of the word is formed after the analogy of the segholates :

- a) *Qamets* and *Pattach* are both changed to *Seghol*, e. g. חוֹתֶם *seal, fem.* חוֹתֶמֶת (comp. מִלֶּךָ for מֶלֶךְ).
 b) *Tsere* in some words is retained, in others is changed to *Seghol*, e. g. חֵמֶשׁ, *fem.* חֵמֶשֶׁת *five* ; גֶּדֶר, *fem.* גֶּדֶרֶת *wall*.
 c) Vowels which are immutable (וְ, י, וֹ) are exchanged for the corresponding mutable vowels, e. g. בוֹשׁ, *fem.* בֹּשֶׁת *shame* ; אֲשֹׁמֶר, *fem.* אֲשֹׁמֶרֶת *night-watch* (also אֲשֹׁמֶרֶה) ; גִּבּוֹרָה *lady* (also גִּבּוֹרָה) from גִּבּוֹר.

Hence there are three segholate-forms for feminine nouns, חֵבֶרֶת (for חֵבֶרֶת or חֵבֶרֶת), חֵבֶרֶת, and חֵבֶרֶת, corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflexion in the singular. The termination חֵבֶרֶת (when the word ends with a guttural) always changes the preceding vowel to *Pattach*, e. g. מוֹדַע, *fem.* מוֹדַעַת *acquaintance* ; דָּעַ, *fem.* דָּעַת *knowledge* ; נָח, (not in use), *fem.* נָחַת *rest*.

Rem. 1. A rare form, חֵבֶרֶת for חֵבֶרֶת, has already been noticed in § 73,

Rem. 3. Another form, after the manner of the Arabic, viz. יִלְדָּה for יִלְדָּה, occurs in Gen. xvi. 11 ; Judges xiii. 5, 7 (like מִלְכָּה = מֶלֶכָּה). Since this form, in all the three places where it occurs, stands in connexion with the 2 pers. sing. *fem. Preterite*, it may perhaps be owing to a wish to copy after that Preterite form ; for in connexion with the 3 pers. we find the regular form יִלְדָּה Gen. xvii. 19 ; Is. vii. 14.

2. When masculines of Parad. VIII. receive the termination חֵבֶרֶת, they necessarily omit the doubling of their final stem-letter ; hence חֵמֶשֶׁת and חֵמֶשֶׁת, plur. אֲדַמְדָּמִים, *fem.* אֲדַמְדָּמֶת. So הָלַ and הָלַת from הָלַל, רָפַח and רָפַחַת from רָפַח.

SECT. 93.

PARADIGMS OF FEMININE NOUNS.

The inflexion [or declension] of these nouns is more simple than that of masculines (§ 90, 3), the addition of the feminine-ending having already occasioned as much shortening of the vowels as can be admitted. E. g. from Parad. III. גִּדְּלָה ; VII. קָטְלָה ; VIII. רָבָה, מָדָה, חָקָה. All these feminine forms belong

original 'accented termination חֵבֶרֶת. it is not strange that they should similarly affect the pointing of words to which they are appended.

to the single Parad. A. In the plural no distinction is made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct state*.

These nouns have only *three* modes of inflexion, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflexions is presented in the subjoined table, which is followed by the necessary explanations.

Paradigms of Feminine Nouns.

A.		B.		
		a.	b.	c.
<i>Sing. absol.</i>	סוּסָה	שָׁנָה	שָׁנָה	צְדָקָה
	(mare)	(year)	(sleep)	(righteousness)
<i>constr.</i>	סוּסָת	שָׁנָת	שָׁנָת	צְדָקָת
<i>light suff.</i>	סוּסָתִי	שָׁנָתִי	שָׁנָתִי	צְדָקָתִי
<i>grave suff.</i>	סוּסָתְכֶם	שָׁנָתְכֶם	שָׁנָתְכֶם	צְדָקָתְכֶם
<i>Plur. absol.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>constr.</i>	סוּסוֹת	שָׁנוֹת	שָׁנוֹת	צְדָקוֹת
<i>light suff.</i>	סוּסוֹתִי	שָׁנוֹתִי	שָׁנוֹתִי	צְדָקוֹתִי
<i>grave suff.</i>	סוּסוֹתֵיהֶם	שָׁנוֹתֵיהֶם	שָׁנוֹתֵיהֶם	צְדָקוֹתֵיהֶם
<i>Dual absol.</i>		שְׁפָתַיִם	פְּאַתַיִם	
		(lips)	(corners)	
<i>constr.</i>		שְׁפָתַי	פְּאַתַי	

C.			D.		
	a.	b.	c.	a.	b.
<i>Sing. absol.</i>	מַלְכָּה	חֲרָפָה	הַרְבָּה	יֹנְקָת	גִּלְגֻּלָּת
	(queen)	(reproach)	(waste)	(sprout)	(skull)
<i>constr.</i>	מַלְכָּת	חֲרָפָת	הַרְבָּת	יֹנְקָת	גִּלְגֻּלָּת
<i>light suff.</i>	מַלְכָּתִי	חֲרָפָתִי	הַרְבָּתִי	יֹנְקָתִי	גִּלְגֻּלָּתִי
<i>grave suff.</i>	מַלְכָּתְכֶם	חֲרָפָתְכֶם	הַרְבָּתְכֶם	יֹנְקָתְכֶם	גִּלְגֻּלָּתְכֶם
<i>Plur. absol.</i>	מַלְכוֹת	חֲרָפוֹת	הַרְבוֹת	יֹנְקוֹת	גִּלְגֻּלוֹת
<i>constr.</i>	מַלְכוֹת	חֲרָפוֹת	הַרְבוֹת	יֹנְקוֹת	גִּלְגֻּלוֹת
<i>light suff.</i>	מַלְכוֹתִי	חֲרָפוֹתִי	הַרְבוֹתִי	יֹנְקוֹתִי	גִּלְגֻּלוֹתִי
<i>grave suff.</i>	מַלְכוֹתֵיהֶם	חֲרָפוֹתֵיהֶם	הַרְבוֹתֵיהֶם	יֹנְקוֹתֵיהֶם	גִּלְגֻּלוֹתֵיהֶם
<i>Dual absol.</i>	רִכְזַיִם	רִקְמַתַּיִם		מִצְלָתַיִם	נְחֻשְׁתַּיִם
	(sides)	(double embroidery)		(cymbal)	(double fetter.)
<i>constr.</i>	רִכְזַי				

EXPLANATIONS.

1. To Parad. *B* belong those feminines which have a changeable *Qamets* or *Tsere* before the feminine-ending ה־. E. g. קָצָה, עָצָה, צָדָקָה, תוֹעֵבָה. It accordingly embraces the feminine forms from the masculine nouns belonging to Parad. II. IV. V. and several belonging to Parad. IX.

For the formation of the new syllable in words having *Sh'va* before their mutable *Qamets* or *Tsere* (which falls away by inflexion as in the Parad. צָדָקָה), see § 28, 1. Compare נִבְלָה *corpse*, נִבְלָתוֹ, נִבְלָתָהּ; עֲנָלָה *a wain*, עֲנָלָתִי.

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in ת־ or ת־ (§ 87, 2, *b*, § 92, 2). E. g. מַמְלָכָה *kingdom*, constr. st. מַמְלָכַת, with suff. מַמְלַכְתִּי; תַּפְאֲרָה *ornament*, תַּפְאֲרַת; מִשְׁפָּחָה *family*, מִשְׁפַּחַת, מִשְׁפַּחְתִּי.

Qamets is *immutable* in all nouns like בִּקְשָׁה, אֲזַכְרָה (§ 83, Nos. 25, 28), constr. st. בִּקְשַׁת, אֲזַכְרַת. *Tsere* is also unchangeable in most verbals of the form אֲבִדָה, גָּזָלָה (§ 83, No. 13); but in others it is shortened, as in שָׁאָלָה (§ 83, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the segholate-forms (Parad. VI). The two Paradigms are also analogous in their inflexion, the plural absolute in both taking *Qamets* under the second consonant of the original form. E. g. מְלָכִים, מְלִכָּה; מְלָכָה, מְלָכֹת, כִּבְשָׁה, כִּבְשֹׁת, *lambs*.

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from *segholates*, particularly the derivatives from verbs לָה of the form מְצָה, מְרָא, whose masculine form is מָצָה, מָרָא. The first syllable of these nouns is *immutable*.

3. To Parad. *D* belong segholate nouns formed by the addition of the feminine-ending ת־ (§ 92, 2). These correspond, in the inflexion of the singular, to masculine segholates (§ 91. Parad. VI). To the examples in the Paradigm may be added, מִסְגָּרָה *enclosure*, אִגָּרָה *letter*, מִשְׁכָּרָה *wages*.

Of the form סִפְרָה, which is not frequent in this class of nouns, אִשָּׁה *woman*, with suff. אִשְׁתִּי, is an example. The same inflexion, however, is exhibited by some words ending in ת־, viz. those in which this termination takes the place of ת־; e. g. לָרַת (for לָרַת), with suff. לָרַתִּי; in like manner שְׂבַת, שְׂבַתִּי (from the masc. שָׁב).—מִידָעַת takes with suffixes the form מִידָעַתִּי.

Many nouns of this class borrow their plural from the coexisting form in הַ-- , הַ-- (Parad. B); as כּוֹתֶזֶת *capital of a column*, plur. כּוֹתֶזוֹת ; מַחֲרֶשֶׁת *ploughshare*, plur. מַחֲרֶשֶׁת ; תּוֹכַחַת *correction*, plur. תּוֹכַחוֹת ; עֲשֶׁתֶּרֶת *Astarte*, plur. עֲשֶׁתֶּרֶת .

SECT. 94.

LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflexion, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They require the more attention, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflexion consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflexion of the irregular verb (§ 77). Compare $\gamma\upsilon\tau\eta$, $\gamma\upsilon\tau\alpha\iota\alpha\delta\varsigma$; $\upsilon\delta\omega\rho$, $\upsilon\delta\alpha\tau\omicron\varsigma$.

אָב (for אָבֶה as if from אָבֶה *) *father*; *constr. st.* אָבִי , *with suff.* אָבִי (*my father*), אָבִיָּה , אָבִיָּם , plur. אָבוֹת (§ 86, 4).

אָח *brother*, *constr. st.* אָחִי , *with suff.* אָחִי , אָחִיָּה , אָחִיָּם , plur. *constr. st.* אָחִי , אָחִיָּם . All these forms follow the analogy of verbs לֹחַ , as if אָח stood for אָחֶה from אָחֶה . But the *plur. absol.* is אָחִים with *Dag. f. implicitum* (§ 22, 1), as if from אָחַח ; hence אָחִי , אָחִיָּה , אָחִיָּה , &c. On the form אָחִיר (which is always used instead of אָחִיר) see § 27, Rem. 2, b.

אָחַד *one* (for אָחַד , with *Dag. f. implicitum*, see § 22, 1, and comp. § 27, Rem. 2, b), *constr. st.* אָחַד , *fem.* אָחַת for אָחַת *una* (see § 19, 2), *in pause* אָחַת . In one instance, Ez. xxxiii. 30, it takes the form חַד (*by aphæresis*, § 19, 3), as in Aramæan. *Plur.* אָחַדִּים *some*.

אָחַת *sister* (*contr.* for אָחַת , from the masc. אָחִי = אָחִי), plur. אָחִיות , *with suff.* אָחִיותִי (from a *sing.* אָחִיָּה , *fem.* from אָחִי), also אָחִיתִּיָּה (as if from a *sing.* אָחֶה).

אִישׁ *a man*, a softened form of אִנֶּשׁ (§ 19, 5, Rem.); in

* As these nouns, though primitives, follow the analogy of verbals (§ 81, 2), it is necessary, in order to understand their inflexions, that we should know to which class of irregular verbs they respectively conform.

the *plur.* it has very seldom אַרְשִׁים, the usual form being אַנְשִׁים (from אָנֶשׁ), *constr. st.* אַנְשֵׁי. *Comp.* אִשָּׁה.

אִמָּה *maid-servant, plur.* (with ה as consonant) אִמְהוֹת, אִמְהוֹת. *Comp. in Aram.* אֲבָהֶן *fathers.*

אִשָּׁה *woman* (for אִנְשָׁה, *fem.* from אָנֶשׁ), *constr. st.* אִשָּׁה (*fem.* from אִישׁ, for אִרְשָׁה); *with suff.* אִשְׁתִּי, אִשְׁתָּה, *plur.* אִשְׁתֵּי, abbreviated from אִנְשִׁים.

בֵּית *house* (probably a softened form from בִּנְת (בִּנָּה), § 19, 5, Rem., like שֵׁת *thorn*, from שִׁנָּה), derivative of בָּנָה *to build* (compare δόμος from δέμω), *constr. st.* בֵּית, *plur.* בֵּיתִים bêt-tîm, for בִּנְתִּים from another sing. בֵּית for בִּנְת (like בֵּית for בִּנְת).

בֶּן *son* (for בִּנָּה, from בָּנָה), *constr. st.* בֶּן, seldom בֶּן, once בְּנִי (§ 88, 3, a) Gen. xlix. 11, and בְּנוֹ (§ 88, 3, b) Num. xxiv. 3, 15. *With suff.* בְּנִי, בְּנָה; *plur.* בָּנִים (as if from בֶּן, for בְּנָה), *constr. st.* בְּנֵי.

בַּת *daughter* (for בִּנְת, *fem.* from בֶּן, *comp.* § 19, 2), *with suff.* בָּתִּי (for בְּנָתִי); *plur.* בָּנוֹת (from the sing. בְּנָה, *comp.* בְּנוֹת *sons*), *constr. st.* בָּנוֹת.

חָם *father-in-law, with suff.* חָמִי, and חָמוֹת *mother-in-law, compare* אָח *brother, אחות sister.*

יוֹם *day, dual* יוֹמִים, but *plur.* יָמִי, יָמִים (as if from יָם for יוֹמָה).

כֵּל *vessel, plur.* כֵּלִים (as if from כָּל, כֵּלָה).

מַיִם *plur. water* (*comp.* § 86 b, 1 Rem. 2) *constr. st.* מַיִ, and also מֵימִי, *with suff.* מֵימִיכֶם.

עִיר *city, plur.* עָרִים, עָרֵי (from עָר, which is still found in proper names).

פֶּה *mouth* (for פִּאָה, from פָּאָה *to breathe*), *constr. st.* פִּי (for פִּיאִ), *with suff.* פִּי *my mouth*, פִּיהָ, פִּיו.

רֹאשׁ *head* (for רָאֵשׁ), *plur.* רִאשִׁים (for רָאֵשִׁים, § 23, 2).

SECT. 95.

NUMERALS. I. CARDINAL NUMBERS.

1. The Cardinal numbers* from 2 to 10 are substantives with abstract meaning, like *triad*, *decad*, *πεντάς*, though they are

* That the Hebrew numerals, from 1 to 10, are words of very high antiquity [if not strictly primitive, see § 81, 1] may be inferred from their essential coincidence in all the Shemitish tongues. Moreover a principal ground for maintain-

also used *adverbially* (§ 118). Only אחד *one* (*unus*), *fem.* אחת (*una*, see § 94), is construed as an adjective. Of the remaining numbers, each has different forms for the two genders, but usage employs the feminine form in connexion with masculine nouns, and *vice versa*.

It is only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁתַּיִם, that the gender of the numeral agrees with that of the object numbered.

The numerals from 1 to 10:

<i>Masculine.</i>		<i>Feminine.</i>	
<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1. אחד	אֶחָד	אֶחָת	אֶחָת
2. שְׁנַיִם	שְׁנֵי	שְׁתַּיִם*	שְׁתֵּי
3. שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלוֹשׁ	שְׁלוֹשׁ
4. אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5. חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6. שֵׁשׁ	שֵׁשֶׁת	שֵׁשׁ	שֵׁשׁ
7. שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8. שְׁמֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה	שְׁמוֹנֶה
9. תֵּשַׁע	תֵּשַׁעַת	תֵּשַׁע	תֵּשַׁע
10. עֶשְׂרֵה	עֶשְׂרֵת	עֶשֶׂר	עֶשֶׂר

ing the historical affinity between these languages and the Indo-Germanic, is the fact that in both families the numerals from 1 to 7 appear at first sight to be very similar. With שֵׁשׁ (prop. שִׁשָּׁה as the Arab. and Æth. show) is compared the Sanskrit *shash*, [Celtic *se*, also *chwech*], ancient Persian *cswas*, Gr. ἑξ, Lat. *sex*, ancient Slavic *shestj*; with שִׁבַּע, Sansk. *saptan*, ancient Per. *haptan*, modern Per. *haft*, Gr. ἑπτα, Lat. *septem* [Celtic *seacht*, also *saith*], our *seven*; with שְׁלֹשָׁה (Aram. חֲלִיז, Sansk. *tri*, fem. *tisri*, ancient Per. *thri*, fem. *tisarô* [Celt. *tri*], Gr. τρεῖς, Lat. *tres*; with אֶחָד, Sansk. *ēka* [perhaps also Welsh *ychedig* i. e. *few*]; with חֲמִשָּׁה, Sansk. *pantshan*, Gr. πέντε. [= Æolic πέμπε, Welsh *pump*], Lat. *quinque*, [Gaelic *cuig*]; with אַרְבָּעָה, Lat. *quatuor* [Celtic *ceathar*, also *pedwar*]; with שְׁנַיִם (Aram. חֲרִיז, Sansk. *dva*, Lat. *duo* [Celt. *dau. do*], &c. But a close analysis makes these apparent coincidences again doubtful [but not in the judgment of Gesenius, Ewald. &c.]; because there is great probability, on the other side, that at least the numerals שְׁנַיִם, חֲמִשָּׁה (prop. the fist, the 5 fingers) and עֶשֶׂר (prop. combination, multitude) are to be traced back to the pure Shemitish stems שָׁנָה to repeat, חָמַשׁ to contract (comp. קָמַץ, קָפַץ), and עָשָׂר to bind together (comp. אָסַר, קָשָׁר &c.); even if all the other numerals cannot be referred to an equally obvious etymology.

* Shortened from שְׁנַיִתִים (according to others it is for אֶשְׁתַּיִם with *Aleph* prosthetic, § 19, 4), hence the *Daghesh lene* in the *Tav*.

The other Shemitish languages exhibit the same peculiarity in respect to the genders. For the explanation of this phenomenon the following observations may perhaps suffice. These numerals, being originally *abstract substantives*, like *decas*, *trias*, had both the masculine and feminine form. The feminine was the chief form, and hence became connected with words of the predominant masculine gender; and the other form without the feminine ending was used with words of the feminine gender.* Usage made this a settled law in all the Shemitish languages. The exceptions are very rare: e. g. *שְׁלֹשָׁה נָשִׁים*, Gen. vii. 13 (where the use of the feminine termination is manifestly occasioned by the masculine *form* of the word *נָשִׁים*), Ez. vii. 2; Job i. 3.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form *עָשָׂר masc.*, *עֶשְׂרִיה fem.*), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form), the units are in the construct state, which in this case indicates merely a close connexion, not the relation of the genitive (§ 114). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy: the third shows the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11.	{ <i>עָשָׂר</i> <i>אַחַד</i> <i>עָשָׂר</i> <i>עֶשְׂרִי</i> †	<i>עֶשְׂרִיה</i> <i>אַחַת</i> <i>עֶשְׂרִיה</i> <i>עֶשְׂרִי</i>
12.	{ <i>עָשָׂר</i> <i>שְׁנַיִם</i> <i>עָשָׂר</i> <i>שְׁנֵי</i>	<i>עֶשְׂרִיה</i> <i>שְׁנַיִם</i> <i>עֶשְׂרִיה</i> <i>שְׁנֵי</i>
13	<i>עָשָׂר</i> <i>שְׁלֹשָׁה</i>	<i>עֶשְׂרִיה</i> <i>שְׁלֹשָׁה</i>

Unusual forms are *עָשָׂר הַמֵּשֶׁת עָשָׂר* *fifteen*, Judges viii. 10; *שְׁמֹנֶה עָשָׂר* *eighteen*, Judges xx. 25. Here the masculine too has the units in the *constr. state*.

* In the vulgar dialects of the Arabic and in the Æthiopic the feminine form of the numerals is used almost exclusively. This form appears in Hebrew also in the abstract use of the numerals (Gen. iv. 15). It may be added that the feminine form is very frequently used for expressing the idea of *plurality*, as in *collectives*; see § 105, 3, d.

† The etymology of this word is obscure. R. Jona explains it by *עַד שְׁתַּי* *עד עשרה* *to twelve*, as if *close to twelve*, an expression like *undeviginti*, but yet not so passable here. Besides, this explanation would properly apply only to the *fem.*, whereas the *masc.* also has *עֶשְׂרִי עֶשְׂרִי*, where we should expect *עָשָׂר עָשָׂר* for *עָשָׂר עָשָׂר* or else must assume an inaccuracy. Others explain thus: *something thought of in addition to ten*, from *עָשָׂה* *to think*.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units; as שְׁלֹשִׁים 30, אַרְבָּעִים 40, חֲמִשִּׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70, שְׁמֹנִים 80, תְּשַׁעִים 90. *Twenty* is expressed by עָשָׂרִים, plur. of עָשָׂר *ten*.* They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. The conjunction is always used.

The remaining numerals are as follows:

100	מֵאָה <i>fem. constr.</i> מֵאוֹת, <i>plur.</i> מֵאוֹת <i>hundreds.</i>
200	מֵאוֹתַיִם <i>dual</i> (for מֵאוֹתַיִם).
300	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.
1000	אֶלֶף, <i>constr.</i> אֶלֶף, <i>plur.</i> אֶלְפִים <i>thousands.</i>
2000	אֶלְפִים <i>dual.</i>
3000	שְׁלֹשָׁת אֶלְפִים, 4000 אַרְבַּעַת אֶלְפִים, &c.
10000	$\left\{ \begin{array}{l} רִבְבָּה \\ רִבּוֹא \\ רִבּוֹת \end{array} \right.$ (prop. <i>multitude</i>), <i>plur.</i> רִבְאוֹת <i>ten thousands.</i>
20000	רִבּוֹתַיִם <i>dual.</i>
30000	שְׁלֹשׁ רִבְאוֹת, 400000 אַרְבַּע רִבְאוֹת, &c.

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold*: as אַרְבַּעַתַּיִם *fourfold* 2 Sam. xii. 6; שִׁבְעַתַּיִם *sevenfold* Gen. iv. 15, 24; Ps. lxxix. 12. The plural אֶחָדִים [comp. Welsh *ychedig*] means *some, some few*, and also *the same* (*idem*); עֶשְׂרִית *decads* (not *decem*), Ex. xviii. 21, 25.

2. The suffixes to numerals are, as with nouns, prop. genitives, though we translate them as nominatives, as שְׁלֹשָׁתְּךָ *you three*, prop. *your triad*.

SECT. 96.

NUMERALS. II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination יָ (§ 85, No. 5), besides which another יָ is also sometimes inserted in the final

* The plural forms עָשָׂרִים, שִׁבְעִים, תְּשַׁעִים, from the segholates עָשָׂר, שִׁבַּע, תְּשַׁע, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Analogy requires עָשָׂרִים, שִׁבְעִים, תְּשַׁעִים.

syllable. They are as follows: שְׁנִי, שְׁלִישִׁי, רְבִיעִי, חֲמִשִּׁי and חֲמִישִׁי, שְׁשִׁי, שְׁבִיעִי, שְׁמִינִי, תְּשִׁיעִי, עֲשִׂירִי. The ordinal *first* is expressed by ראשון (for ראשון, from ראש *head, beginning*, with the termination ון (§ 85, No. 4). The feminine forms have the termination ית, rarely יה, and are employed also for the expression of numerical parts, as חֲמִשִּׁית *fifth part*, עֲשִׂירִית and עֲשִׂירִיה *tenth part*. The same meaning is found also in forms like חֲמִשׁ *fifth part*, רִבֵּעַ and רִבַּע *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see Syntax, § 118.

CHAPTER IV.

OF THE PARTICLES.

SECT. 97.

GENERAL VIEW.

1. THE particles, in general, serve to modify the thought expressed by another word or words, and to exhibit more nearly the relations of words, or of sentences, to each other. They are for the most part borrowed or derived (§ 30, 4) from nouns, a few from pronouns and verbs. The number of really *primitive* particles is very small. The origin of those that are not primitive is twofold: 1) they are *borrowed* from other parts of speech; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *except, away*; 2) they are *derived* from other parts of speech, either a) by the *addition of formative syllables*, like יוֹמָם *by day* from יוֹם (§ 98, 3), or most commonly b) by *abbreviation* occasioned by frequent use. This abbreviation is effected in various ways; and many of the forms resulting from it are so obscure in respect to their origin that they have generally been regarded as primitives; e. g. אֲנִי *only* (prop. *certainly, certe*) for אֲנִי.

Compare in German, *gen* from *gegen, Gegend*; *seit* from *Seite*; *weil*

(orig. a particle of time) from *Weile*; in English, *since* (old Eng. *sithence*), *till*, contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. ἀπό, *ab, a*; ἐξ, *ex, e*; ad Fr. *à*; aut, Fr. *ou*, Ital. *o*; super, Ital. *su*.*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, and has been reduced to a single letter *prefixed* to the following word, as is the case with the preformatives of the Future (§ 47, 1, 2). This is the case especially with prepositions; e. g. the prefix בְּ from בֵּית, לְ from אֵל, כִּי from כֵּן (§ 100).

That this reduction of a whole word to a single letter has actually taken place, and is to be regarded as a part of the process in the formation of the language, is evident from the fact, that in the subsequent stages of this process, as exhibited in the later Hebrew, the Aramæan, and all the Semitish dialects, such abbreviations became more and more frequent. Thus for אֲשֶׁר, so early as the period of the later Biblical Hebrew, אֲשֶׁ and even אֲ had come into use, and in Rabbinic authors the full form אֲשֶׁר very seldom occurs; the הִי of the Biblical Chaldee at a later period became הִי; in modern Arabic we have *hallaq* (now) from *hālwaqt*, *lêsh* (why?) from *li-ayyi-sheiin*, and many more. This view derives confirmation from the analogy of the western languages. Yet the use of the simplest particles belongs to the earliest epochs of the Hebrew language, or at least to the earliest documents in our possession.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and it is but just to infer, that even in these some change has been effected analogous to that which may be readily traced in others.

3. Particles are also formed, but less frequently, by *composition*; as מִדּוּעַ *wherefore?* for מַה־דּוּעַ *what taught?* i. e., *quaratione ductus?* comp. *τί μαθών*; בְּלִיעֲדֵי *besides*, from בָּל and עֲדֵי; מִלְמַעַל *from above*, from מִן, לְ, מִעֲלָה.

More frequent is the combination of two words without contraction; as בִּי אֵם, אֵם בִּי, אֲחֵרִי בִּן.

* Even short phrases are contracted into one word, e. g. German *zwar* from *es ist wahr* (*il est vrai*), Lat. *forsitan* from *fors sit an*. In the Chinese, most of the particles are verbs or nouns; e. g. *îu*, *to give*, employed as a sign of the dative; *î*, *to make use of*, hence *for*; *nei*, *the interior*, hence *in*.

SECT. 98.

ADVERBS.

1. *Primitive* adverbs are those of negation, לֹא *not* = οὐ, οὐκ, אַל = μή, אֵין *there [is] not*, and some few others of place and time, as שָׁם *there*, אָז *then*.

These adverbs may at least for grammatical purposes be regarded as primitive, even if it be possible to trace them to other roots, particularly pronominal roots.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are:

a) Substantives with prepositions; e. g. בְּמֵאֳדָר (*with might*), *very greatly*; לְבַד *alone* (prop. *in separateness*), with suff. לְבַדִּי *I alone* (prop. *in my separateness*); מִבֵּית *within*; כְּאֶחָד (*as one*), *together*.

b) Substances in the accusative (the *casus adverbialis* of the Shemites, § 116), comp. τὴν ἀρχήν, as מְאֹד (*might*), *very greatly*; אָפֶס (*cessation*), *no more*; הַיּוֹם (*this day*), *to-day*; יָחַד (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. סָבִיב (*circuit*), *around*; others have wholly lost it, as כָּכָר (*length*), *long ago*; עוֹד (*repetition*), *again, farther, longer*.

c) Adjectives, especially in the feminine (which answers to the *neuter*), as כֵּן *recte, ita* (prop. *rectum*), ראשונה (*primum*) *at first, formerly*, רַבָּה and רַבַּת *much, enough*, נִפְלְאוֹת *wonderfully* (prop. *mirabilibus, sc. modis*), שְׁנִיָּה *the second time*, יְהוּדִית *Jewish*, i. e. in the Jewish language.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 128, 2); e. g. הִרְבָּה (prop. *doing much*), *much*.

e) Pronouns, as זֶה (prop. *this = at this place*), *here*.

See a list of the adverbs most in use, with their meanings, in § 147.

3. Other adverbs have been formed by the addition of the formative syllable ׀ (more seldom ׀-) to substantives, as אֱמִנָּה and אֱמִנָּה *truly*, from אֱמֵן *truth*; הֵנָּה (*for thanks*), *gratis, in vain*; יוֹמָם *by day*, from יוֹם; פִּתְאֻם *in a twinkling*, from פִּתְעָה *twinkling*.

The termination ׀, ׀-, occurs also in the formation of substantives, like יוֹן, יוֹן (§ 83, No. 15); e. g. פְּדִיּוֹן and פְּדִיּוֹן *ransom*, λύτρον, סָלָם

ladder (from סֹלֵל). Such forms might therefore be regarded as denominative nouns used adverbially. The difference is not essential; but, on the other hand, this termination is chiefly used to express an adverbial signification, and the analogy is very clear.

4. Adverbs formed by the abbreviation or mutilation of longer words; such, for example, as אַף *only* (prop. an affirmative particle, *certainly*, from אֵכֶן, Chald. הֵכִי, הֵכִי), and especially the interrogative הֵ, e. g. הֵלֹא *nonne*? הֵיִם *num etiam*? which originated in the more full form הֵל Deut. xxxii. 6.

This ה is pointed 1) generally with *Chateph-Pattach*, as הֵשֶׁמֶת *hast thou set?* (see the examples in § 150, 2); 2) usually with *Pattach* and *Daghesh forte* (like the article) before a letter that has *Shewa*, as הֵלֶכְךָ Gen. xvii. 17; xviii. 21; xxxvii. 32, once without this condition, viz. הֵיִיטָב in Lev. x. 19; 3) with *Pattach* (and *Daghesh f. implicitum*) before gutturals, as הֵאֵלֶךְ *shall I go?* 4) with *Seghol* before gutturals that have *Qamets*, as הֵאֲנֹכִי *num ego?* This interrogative particle always has its place at the beginning of the clause.

5. Some adverbs, involving a verbal idea, admit also of *pro-nominal suffixes*, which are here used generally in the same form as with verbs, namely with *Nun epenthetic* (§ 57, 4). E. g. הֵשֶׁנִּי *he (is) present*; אֵינִכִּי *I (am) not*; אֵינֶכֶּה *he (is) not*; עוֹדֶכֶּה *he (is) still*; אֵיךְ *where (is) he?* The same applies to הֵן and הֵנָּה *behold!* (prop. *here, here is*), with suffixes; as הֵנִכִּי, in *pause* הֵנִכִּי and הֵנִכִּי *behold me*; הֵנָּה, הֵנָּה; הֵנִכִּי, in *pause* הֵנִכִּי and הֵנָּה; הֵנָּה.

SECT. 99.

PREPOSITIONS.

1. Most of the words which by usage serve as prepositions, were originally,

- a) Substantives in the *accusative case* and in the *construct state*, so that the noun governed by them is to be considered as genitive, which is actually indicated in Arabic by the genitive ending: compare in German *statt dessen*, in Latin *hujus rei causa*. In the following examples the original signification of the noun is enclosed in parenthesis, and marked with an asterisk if it is still in use. Exs. אַחֲרֵי (*hinder part**), *behind, after*; אֵצֶל (*side**), *close by*; בֵּין (*intermediate space, midst**), *between*; בֵּינָם, בֵּינָם (*interval of space, distantia*),

behind, about ; זולת (remoteness, absence), besides ; יען (purpose), on account of ; מול before, over against ; מן (part), from, out of ; זנר (that which is before), before, over against ; עד (progress, duration*), during, until ; על (upper part), upon, over ; עם (connexion, also עצמה, לעצמה), with ; תחת (under part*), under, in place of.

- b) Substantives in the construct state with prefixes ; as לפני (in face of), before ; לפי, בפי (in accordance with the mouth, i. e. the command*), according to ; בגלל (in consideration), on account of, למען (for the purpose), on account of.

2. Substantives used adverbially very readily take, in this manner, the construction of prepositions. E. g. באין, בבלי (in the want of), without ; בעוד (in the continuing of), during ; בדי, בדי (for enough), for, according to. *

SECT. 100.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, מן is frequently written as a prefix, yet without wholly losing its Nun, which is represented by a *Daghesh forte* in the following letter, as מיער *from a forest*.

On the ways of using מן the following particulars should be noticed. Generally it stands entire and apart only before the article, as מן הארץ, also in particular before feeble letters, as מן-אז Jer. xlv. 18, מן בני 1 Chron. v. 18, and elsewhere in the later books (like the usage of the Syriac): there is besides a poetical form מני (especially in Job). Most generally it is *prefixed* (as in מרם) by means of *Daghesh forte*, which can be omitted only in letters that have *Sh'va* (according to § 20, 3, b); before gutturals it becomes מ (according to § 22, 1), e. g. מאדם, מעם; before ה also מ, as מחיט, מחיט Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 97, 2) to a single prefix consonant with the slightest vowel (*Sh'va*); namely,

- ב in, at, on, with (from ברת, ברי),
ל towards, to (from אל),
כ like, as, according to (from כן).*

On the pointing of these prefixes we observe:

* Of the derivation of ל from אל, there is no doubt; and אל itself may be derived from a root meaning *to approach* (Heb. and Aram. לָוָה, לָוָה *adhæsit*, Arab.

a) They have strictly Sh^eva, which is, however, changed according to the remarks in § 28, 1, 2, thus לְפָרִי *to fruit*, בְּאַרִי *as a lion*; and before feeble letters it follows the rules in § 23, 2 and § 24, 1, a, e. g. לְאָמַר for לְאָמַר, לִיהַגֵּד.

b) Before the article they usually displace the ה and take its pointing, as בְּגֵן for בְּהֵן *in the garden*. See § 35, Rem. 2.

c) Immediately before the tone-syllable, i. e. before monosyllables and words of two syllables that have the tone on the penultima, they have also *Qamets* (§ 26, 3), yet not always, but only in the following cases, α) before the Infinitives which have the fore-mentioned form, as לָתֶת *for to give*, לָדִין *for to judge*, לָבֵר *for to bear*, except before the genitive, בְּשֵׁשׁ Num. viii. 19, בְּשֶׁבַע Judges xi. 26; β) before many pronominal forms בָּיָה, בָּיָה, בָּיָה, בָּיָה *like these*; particularly בָּכֶם, לָכֶם, פָּכֶם; and בָּהֶם, לָהֶם, פָּהֶם (see § 101, 2); γ) when the word is closely connected with the foregoing and not the following, e. g. מִפֶּה לִּפֶּה *mouth to mouth* 2 Kings x. 21, בֵּין מַיִם לִמַּיִם *between water and water* Gen. i. 6, particularly at the end of a clause; see the instructive example in Deut. xvii. 8, likewise לְנֶצַח *to eternity*, but לְנֶצַח נְצִיחַ *to all eternity*, Is. xxxiv. 10.

d) With the interrogative מַה they are quite closely joined by means of *Patach* and *Daghesh forte*, as בַּמָּה *by what?* בַּמָּה *how much?* לָמָה *(Milel) for what? why?* Comp. the *Vav converse* of the future (§ 48 b, 2). Before gutturals לָמָה is used instead of לָמָה.

Rem. The word יִהְיֶה, which has not its proper original vowels (probably יִהְיֶה) but those of אֲדֹנָי (see the Lexicon under the word), takes the *prefixes* also after the manner of אֲדֹנָי, as יִהְיֶה, בִּיהְיֶה, מִיהְיֶה (because one was expected to read לְאֲדֹנָי, בְּאֲדֹנָי, מִאֲדֹנָי).

SECT. 101.

PREPOSITIONS WITH SUFFIXES AND WITH THE PLURAL FORM.

1. As all prepositions were originally nouns (§ 99), they are also united with the pronoun after the manner of the nouns, i. e. the pronoun in construction with them takes the form of the nominal suffix (§ 89, 1, 2), as אֵצֶלִי (prop. my side) *by me*, אִתִּי (my vicinity) *with me*, תַּחְתִּי (my place) *instead of me*, like *mea causa*, *on my account*.

Rem. 1. The preposition אֵצֶל *near, with* (from אֲנִי), is distinguished from אֵצֶל, the sign of the definite accusative (§ 115, 2), when suffixes are added, by the difference of pointing, the former making אִתִּי, אִתְּךָ, אִתָּם, while the latter retains its original o before most of the pronouns, as אֵצֶל me, אֵצֶל thee, אֵצֶל him, אֵצֶל her; אֵצֶל us, אֵצֶלכם, אֵצֶלכן, you,

וְלִי *accessit*). On the derivation of בֵּי from בֵּית, Aram. also בֵּי, prop. *in the house*, hence *in* (not from בֵּין *between*), see Gesenius's Heb. Lexicon; בֵּי (from בֵּין) signifies prop. *so*, doubled בֵּי—בֵּי *as—so*.

אֲתָם and אִתָּהֶם *them*. Only in later books, particularly in the books of Kings and in Jeremiah and Ezekiel, אִתָּ with is incorrectly inflected אִתִּי, אִתָּם.

2. The preposition עִם *with* takes *Qamets* before כֶּם and הֶם, in order that the doubling of the *Mem* may be distinctly heard, as עִמָּכֶם, עִמָּהֶם. In the first person besides עִמִּי we find עִמִּדִּי.

3. It is but seldom that prepositions take the verbal suffixes, as תַּחֲתָי 2 Sam. xxii. 37, 40, 48 (for which we find תַּחֲתִי in Ps. xviii. 37, 40, 48), תַּחֲתָיָה Gen. ii. 21, and בְּצִדִּי Ps. cxxxix. 11 (here for the sake of rhyming with רִשְׁוִפָּנִי). But in these cases the form of the suffix may be certainly accounted for by the fact, that a tendency *whither* is thought of, so תַּחֲתָי *under-me-ward* 2 Sam. (as above), which is somewhat different from תַּחֲתִי *under me*, תַּחֲתָנָה *in its place* ("he put flesh in-to its place"), בְּצִדִּי *around me hither*.

2. There is a tendency to obviate the extreme brevity and lightness of the forms resulting from the union of the prefix prepositions (§ 100) with the suffixes, especially with the shorter ones, by lengthening the preposition. Hence to לְ is appended the syllable מִי, and מִן is lengthened into מִמֶּן (prop. *a parte*, from the side of —), and for בְּ and לְ we have at least בִּי and לִי with full vowel.

a) לְ with suffixes :

Sing.

Plur.

- | | | |
|----|--|--|
| 1. | לִי <i>to me.</i> | לָנוּ <i>to us.</i> |
| 2. | { <i>m.</i> לָךְ, לְךָ, in pause לָךְ }
{ <i>f.</i> לָךְ }
{ <i>m.</i> לוֹ <i>to him.</i>
<i>f.</i> לָהּ <i>to her.</i> | { לָכֶם, לָכֶן, לָכֶה } <i>to you.</i>
{ לָהֶם, לָהֶמָּה, poet. לָמוּ* } <i>to them.</i>
לָהֶן † |

* It has frequently been maintained, that the form לָמוּ stands also for the *sing.* לוֹ, for which various explanations have been given. An analogy might certainly be found in the תַּקְטִלָּה used for תַּקְטִל (§ 47, Rem. 3). But it is so used only with reference to *collectives*; see Gen. ix. 26 (in reference to Shem = the Shemites), Ps. xxviii. 8; lxxiii. 10 (in reference to the people), Is. xlv. 15 (in reference to פָּסָל, אֵל, which the LXX have rendered *Idol*), liii. 8 (in reference to the foregoing דֹּרֵי *his generation*, i. e. He and his like).

The same is true of עֲלֵי־מִי for עֲלֵיהֶם; see Job xx. 23 (in reference to the ungodly man, who in the whole representation, vs. 5–20, is a collective,—nay, it begins v. 5 with the plural רָשָׁעִים) and xxvii. 23 (comp. at the beginning of the representation, v. 13, עֲרִיצִים). More strange is עֲלֵי־מִי Job xxii. 2 in reference to גִּבּוֹר *man* (human being). Yet this too is doubtless collective.

[It is proper to remark, that the use of לָמוּ for the *sing.* לוֹ is still maintained by Ewald in his latest work, *Ausführliches Lehrbuch der Hebr. Sprache*, 5te. Ausgabe, 1844. The same is maintained by other eminent scholars.—Tr.]

† Not לָהֶן, which signifies *therefore*.

ב takes suffixes in the same manner, except that for the 3 pers. plur. we have also בם, fem. בהן, but not במו.

b) ב with suffixes :

	Sing.	Plur.
1.	בְּמוֹנִי * as I.	בְּמוֹנֵינוּ as we.
2.	$\left\{ \begin{array}{l} m. \text{ בְּמוֹה} \\ f. \text{ —} \end{array} \right\}$ as thou.	$\left\{ \begin{array}{l} \text{בְּכֶם, seldom} \\ \text{—} \end{array} \right\}$ as ye.
3.	$\left\{ \begin{array}{l} m. \text{ בְּמוֹהוּ} \\ f. \text{ בְּמוֹהָ} \end{array} \right\}$ as he. as she.	$\left\{ \begin{array}{l} \text{בָּהֶם, בָּהֶם, בְּמוֹהֶם} \\ \text{— — —} \end{array} \right\}$ as they.

c) מן with suffixes :

	Sing.	Plur.
1.	מִמֶּנִּי, poet. מִנִּי, מִנִּי from me.	מִמֶּנֵּנוּ from us.
2.	$\left\{ \begin{array}{l} m. \text{ מִמֶּה, in pause} \\ f. \text{ מִמֶּה} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִכֶּם, from} \\ \text{מִכֶּן, thee.} \end{array} \right\}$ from you.
3.	$\left\{ \begin{array}{l} m. \text{ מִמֶּנּוּ, poet. מִנֶּהוּ, מִנֶּהוּ} \\ f. \text{ מִמֶּנָּה from her.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{מִהֶם, poet. מִנֶּהֶם} \\ \text{[him. מִנֶּן} \end{array} \right\}$ from them.

The syllable מו in מוֹנִי (in Arabic مَا=מָה what, prop. according to what I, for as I) is in poetry appended to the pure prefixes ב, בּ, ל, even without suffixes, so that בְּמוֹ, בְּמוֹ, לְמוֹ appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; in the case of מן it has adopted the shorter ones, resembling those of the Syriac.

The preposition מן with suff. makes מִמֶּנּוּ from him, which comes from מִמֶּנֶּה (according to § 19, 2, Rem.), and is identical in form with מִמֶּנֵּנוּ from us, which comes from מִמֶּנֶּנוּ. The Palestinian grammarians wanted to distinguish the last by writing it מִמֶּנִּי, but Aben Esra with justice objected. The form מִמֶּנָּה always stands without Mappiq, and comes from מִמֶּנֶּה or מִמֶּנָּה.

3. Several of these prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* (for the ground of this, see § 106, 2, a).† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connexion with those forms of the suffixes which belong to plural nouns (§ 89, 2). These are :

* The use of נִי for נִי— here is simply for the sake of euphony.

† Some of these words, which come from stems ל"ה, namely אֵלַי, עָלַי, עָדַי, may certainly be traced back to singular forms like אֵלַי, עָלַי, עָדַי; but the analogy of the others makes it more probable that these too should be regarded as plurals. Comp. the plural forms בְּנֵי from בֶּן; רֵעֵי, רֵעִי, &c. from רֵעַ.

אַחַר, more frequently אַחֲרַי (prop. *hinder parts*), *behind*, with suff. always אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרָיו, &c.

אֶל, poet. also אֵלַי (*regions, directions*), *towards, to*, with suff. always אֵלַי *to me*, אֵלָיו, אֵלֵיכֶם.

בֵּין (*interval of space*), *between*, with suff. בֵּינִי, בֵּינֶךָ, but also בֵּינוֹכֶם, בֵּינוֹתֵינוּ, בֵּינוֹתֶם (from בֵּינָם, בֵּינֹת, *intervals*).

מִן *from, out of*, seldom מִמִּי (*plur. constr. st.*), Is. xxx. 11.

עַד (*progress, duration, from עָדָה*) *as far as, unto, plur.* עָדַי (only poet.), with suff. עָדַי, עָדֶיךָ, עָדָיו, עָדֵיכֶם (even the last with Qamets).

עַל *upon, over, constr. st. of עַל that which is above* (from עָלָה *to go up*), *plur.* עָלָיו (only poet.), with suff. עָלָיו, עָלֶיךָ, עָלָיו, עָלֵיהֶם, for which עָלֵמֹו is also used in poetry.

תַּחַת *under* (prop. *that which is beneath*), with suff. in plural תַּחֲתָיו, תַּחֲתֵינוּ, but also in the singular תַּחֲתָם.

SECT. 102.

CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

a) Pronouns, as אֲשֶׁר and כִּי *that, because, for*, the first being the common *relative pronoun*, and the last also having come from a pronominal stem (§ 36).

b) Adverbs, as אֵל and בֹּל (*not*), *that not*, אִם (*num?*), *if*, אָז, רַק (*only*), *but yet*. Also adverbs with prepositions; e. g. בְּטוֹרֶם (*in the not yet*), *before that*; or with a conjunction added, as אֲתָּה כִּי *there is added that = much more or much less*.

c) Prepositions which are fitted by the addition of the conjunctions אֲשֶׁר and כִּי to show the connexion between propositions; e. g. רֵעֵן אֲשֶׁר *because* (from רֵעֵן *on account of*), prop. *on this account, that*, אַחֲרֵי אֲשֶׁר *after that*, כַּאֲשֶׁר *according as*, עֲקֵב כִּי and עֲקֵב אֲשֶׁר (*in consequence that*), *because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. עַל (for אֲשֶׁר עַל) *because*, עַל-כֵּן (for עַל-כֵּן אֲשֶׁר) *on this account that, because*.

In like manner, all prepositions before the Infinitive may be rendered as conjunctions (§ 130, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have been originally other parts of speech, particularly nouns, and they generally betray their affinity with verbal roots, as **או** (prop. *desire, choice*, from **אָהַב** *to desire*, comp. Prov. xxxi. 4) or, like *vel, ve*, kindred with *velle*; **פָּן** (*a turning away*) *that not*. Even the only prefix conjunction **וְ** *and* must perhaps acknowledge relationship with **נָי** *a fastening, a nail*.

The pointing of the conjunction **וְ** is in many respects analogous to that of the *prefixes* **בְּ**, **כְּ**, **לְ** (§ 100, 2), but as a feeble letter it has some peculiarities.

a) Usually it has simple *Sh'va* (**וְ**).

b) Before words whose first consonant has simple *Sh'va*, the *Vav* takes the vowel-sound **וּ**, as **וּלְכַל** (see § 26, 1, Rem.). It is also sounded thus (yet with the exception of the case under *d*) before its cognate letters, the labials **ב**, **מ**, **פ**; as **וּבְלָדָה** and even before a *Chatuph* (under letters not guttural), as **וַיִּזְחַב** Gen. ii. 12.

c) Before **וְ** the *Vav* takes *Chireq*, as in **וַיְהִי** (for **וַיְהִי**, comp. § 28, 1, and § 24, 1, a); and before **הָ** and **הֵ** it is sometimes pointed with *Chireq* or *Seghol*, as **וַחֲיִיָּהֶם** Jos. viii. 4, and **וַחֲיִיָּה** Gen. xx. 7 (comp. § 62, Rem. 5).

d) Immediately before the tone-syllable, it often takes *Qamets*, like **וְכִי**, **וְכִי**, **וְכִי**, and with the same limitation (§ 100, 2, c), especially when words are connected in pairs, as **וַיְהִי וַיְהִי** Gen. i. 2, **וַיְהִי וַיְהִי** viii. 22, yet chiefly only at the end of a small clause, hence **וַיְהִי וַיְהִי** Gen. vii. 13, **וַיְהִי וַיְהִי** 1 Kings xxi. 10.

SECT. 103.

INTERJECTIONS.

1. Among the interjections are several primitive words which are merely natural sounds expressed in writing, as **אָה**, **אָה** *ah!* **הוּי**, **הוּי** *wo!* **הוּי** *ho!* **אָה** *aha!*

2. Most of them, however, were borrowed from other parts of speech, which, by use in animated discourse, gradually acquired the character of interjections, as **הִנֵּן** or **הִנֵּה** *behold!* (prop. *here*); **הִנֵּה**, plur. **הִנֵּה** (prop. *give*, Imp. from **יָהַב**) for *age, agite*; **לָכֵה**, **לָכֵה** (prop. *go*), the same; * **הִלָּלָהּ** *far be it!* prop. *ad profana!* **בִּי** (perhaps for **בְּעִי** *entreaty*), *I beseech, hear me*; **נָא**

* **הִלָּלָהּ** and **לָכֵה** stand also in this form in connexion with the feminine and with the plural, as a proof that they have fully assumed the nature of interjections.

now, I pray (in Æthiop. an *Imp. well now! come*), a particle of incitement and entreaty (which is put after the expression it belongs to).*

* The particle \aleph serves to express the most various turns of discourse, which are exhibited in different parts of the Syntax. A short statement must here suffice. \aleph stands *a*) after the *Imp.* in commanding as well as in entreating (§ 127, 1, Rem.); *b*) after the *Fut.* in the first as well as in the third person (§ 125, 3, *b* and § 1 6, 1); *c*) once after the *Pret.* (§ 124, 4, in Note); *d*) after various particles, as \aleph \aleph behold *now*, particularly with conjunctions, \aleph \aleph *ne* (*quæso*) and \aleph \aleph *if now*, \aleph \aleph *if* with a courteous or modest restriction. In courteous discourse these particles are very frequently employed Gen. xviii. 3; xix. 7, 8, 19; I. 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

SECT. 104.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE,— OF THE ABSTRACT TO THE CONCRETE.

IN the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways:

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material, e. g. כֶּסֶף כְּלִי *vessels of silver*=*silver vessels*; תַּבַּת עֵצִים *ark of wood*=*wooden ark*, like *des vases d'or*; in like manner אֶחָדָה עוֹלָם *an eternal possession*, Gen. xvii. 8, מִתִּי מִסְפָּר *men of number*=*few men* Gen. xxxiv. 30, אֶבֶן הֵן *a precious stone* Prov. xvii. 8. This construction was employed even in cases where the language supplied an adjective, e. g. בְּגָדֵי הַקֹּדֶשׁ *the holy garments*. Ex. xxix. 29. Comp. *un homme de bien*.

Rem. 1. Less frequently the substantive which expresses a quality in another is followed by it in the genitive, as מִבְּחַר עֲמַלְיָה *the choice of thy valleys*, i. e. *thy choice valleys*, Is. xxii. 7, comp. xvii. 4, xxxvii. 24; Gen. xxiii. 6; Ex. xv. 4. With the substantive כָּל *totality*, for *all*, this is the usual construction (see § 109, 1, Rem.).

2. Where the adjective would stand *alone* as predicate, the substantive sometimes takes its place; e. g. Gen. i. 2, *the earth was desolation and emptiness*; Job iii. 4, *let this day be darkness*, Ps. xxxv. 6, lxxxviii. 19, cx. 3;

* There are a few adjectives of this kind formed after the manner of passive participles, as אֲרִיז *of cedar*, נְחוּשׁ *of brass*, comp. *cuneatus* (*wedge-like*).

Is. v. 12; Job xxiii. 2, xxvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, *the voice of Jehovah is בְּכֹחַ with power, for powerful.*

2. In Hebrew many of our adjectives denoting a property, attribute, or habit, are expressed by circumlocution, viz. by an abstract noun or name of a thing, which designates the attribute, preceded by some general name of a person as the subject of the attribute. The subject is expressed by several words, viz.

a) by אִישׁ *man*, e. g. אִישׁ דְּבָרִים *an eloquent man*, Ex. iv. 10; אִישׁ חָכֵם *a wise man*, Prov. xxiv. 5. b) by בַּעַל *master*, e. g. בַּעַל שָׁעַר *hairy*, 2 Kings i. 8; בַּעַל הַחֲלֹמוֹת *the dreamer*, Gen. xxxvii. 19. c) by בֶּן *son* and פֶּת *daughter*, e. g. בֶּן-הַיָּלָד *a valiant man*, 1 Kings i. 52; בֶּן-קָדָם *an oriental*, Gen. xxix. 1; בֶּן-שָׁנָה *one year old*, Ex. xii. 5; בֶּן-מָוֶת *doomed to death*, 1 Sam. xx. 31; בַּת בְּלִיעֵל *a worthless woman*, 1 Sam. i. 16.

A bolder construction, and merely poetic, is the use of the abstract in place of the concrete, as בְּלִיעֵל *worthlessness*, for *worthless*, like *scelus* for *sceleratissimus*; and at the same time for the plural, as קֶשֶׁת *bow* for *bowmen*, Is. xxi. 17, קְצִיר *harvest* for *harvesters*, xvii. 5. So far as this is a common characteristic of language, see § 82, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 83; comp. § 105, 3, b.

We may here remark also that the poets employ certain *epitheta ornantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֲבִיר *the Strong*, i. e. *God*; אֲבִיר *the strong*, i. e. *the bullock*, in Jeremiah *the horse*; רִוָּח *the majestic, august*, for *the prince*; לְבָנָה *the pale* i. e. *the moon*. In Arabic this is yet far more common. Comp. *merum* for *vinum*, *يَمَرْ* i. e. *the sea* Odyss. 1, 97.

SECT. 105.

USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine termination appended to it (§ 79, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 86, 4), from the use of the feminine plural form. We have now to show for what purposes the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following, viz. a) when the female is indicated by an entirely different word, which, of

course, requires no feminine ending, as *father, mother*, in Heb. אָב, אִם; אֵיל *ram*, רֶחֶל *ewe*; b) when the female is indicated by the addition of the feminine ending, as אָח *brother*, אֲחִי *sister*; עָלָם *young man*, עֲלָמָה *young woman*; פָּר *juvencus*, פָּרָה *juvenca*; עֵגֶל *vitulus*, עֵגְלָה *vitula*; c) when the feminine gender is shown only by the construction (*communia*), like *ὁ, ἡ βοῦς*; *ὁ, ἡ παῖς*, as גָּמֶל *camel masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; בָּקָר *masc. male cattle*, Ex. xxi. 37, but *fem.* for *female cattle*, Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both, as in *ὁ λύκος, ἡ γελιδὼν (epicæna)* e. g. דָּב יִשְׁכַּב *masc. a bear robbed of her young*, Hos. xiii. 8 (yet it is construed as feminine in 2 Kings ii. 24); אֶלֶיךָ *masc. ox*, Ps. cxliv. 14, where the *cow* is intended.

Writers often neglect to avail themselves of forms in the language whose gender is indicated according to *a, b, c*, and use less distinct terms, e. g. הַמִּזְרָא and אֵנָל as *fem.* for אֲחִי and אֲנִי, 2 Sam. xix. 27, and Ps. xlii. 2; also נַעֲרָה *a youth*, for נַעֲרָה, in the Pent. and in Ruth ii. 21, comp. Job i. 19. Compare in German *Gemahl* for *Gemahlin*; in Arabic also, the more elegant written language avoids the feminine forms (e. g. *בעלה mistress, צרופה bride*), which are common in later usage.

That the designations of sex were used sparingly, appears also in other examples; viz. אֲדָמָן *masc. architect*, Prov. viii. 30, where *wisdom (fem.)* is meant (comp. *artifex omnium natura*, Plin. 2, 1); מֵת *a dead body (masc.)*, spoken of the corpse of a woman, Gen. xxiii. 4, 6; אֱלֹהִים for a goddess, 1 Kings xi. 5, like Eng. *friend, teacher*, and Lat. *auctor, martyr*.

Among *epicæne* nouns are found names of whole species of animals, which the mind contemplated as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. *masc.* קָלָב *dog*, זָאֵב *wolf*; *fem.* יוֹנָה *dove*, חֲסִידָה *stork*, יָעֶנָּה *ostrich*, אֲרֵנֶכֶת *hare*.

2. The most constant use of the feminine ending for denoting the feminine gender, is found in the adjectives and participles.

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred,* viz.

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as יָרֵךְ *side* (of the human body), *thigh*, יַרְדֵּן *side* (of a country), *region*; מִצְחָה *brow*, מִצְחָה *greave* (from the resemblance).

* On the subject of Nos. 3 and 4, see the excellent remarks of *Harris* (*Hermes*, I. p. 37).

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as נָקָמָה, נִקְמָה *vengeance*, עֲזָרָה *help* (§ 83, 11, 12). Adjectives when used abstractly or in a neuter sense (like τὸ καλόν), commonly take the fem. form, as נְבוֹנָה *the right*, Ps. v. 10; so also in the plur. גְּדִלוֹת *great things*, Ps. xii. 4.

c) At times the feminine form is applied, when a *dignity* or *office* is designated, which borders on the abstract sense, as פְּרִעוֹת *princes* (like *highnesses*), קְהֵלָה *concionator*, comp. סִפְרָה as a man's name in Neh. vii. 57; Ezra ii. 55. Even the feminine plural אֲבוֹת *fathers* appears to have some reference to *dignity*. These words are, however, agreeably to their signification, construed with the *masc.* This use of words prevails more extensively in Arabic, Æthiopic and Aramæan, e. g. in *Caliph* חֲלִיפָה. A remote likeness is found in Lat. *magistratus*, Ger. *Herrschaft*, [= Eng. *lordship*] for *Herr* [= Eng. *lord*], *Obrigkeit* for *Oberer*, Ital. *podestà*, &c.

d) *Collectives*, as אֲרֵיָה *wanderer, traveller*, אֲרֵיָה *caravan*, prop. *that which wandereth for the wanderers*; גִּילָה (from masc. גִּילָה) *a company of exiles*; יוֹשְׁבֵי Mic. i. 11, 12, prop. *that which inhabiteth for the inhabitants*; אֲרֵיָה, Mic. vii. 8, 10, for *the enemies*. So in Arabic often. Comp. the poetic בֵּת צֹר for בְּנֵי צֹר *sons = inhabitants of Tyre*, Ps. xlv. 13, בֵּת עַמִּי = בְּנֵי עַמִּי *my countrymen*. Examples of its application to things without life, עֵצָה *timber*, עֲנָנָה *clouds*, אֲרֵיָה *cedar wainscot*. Comp. τὸ ἵπτικόν and ἡ ἵππος for *the cavalry*, ἡ ἀμάχλος (Herodotus I., 80).

e) But on the contrary the feminine appears, as in Arabic, now and then to denote *an individual of a class*, when the masculine is used of the whole class, e. g. אֲנִי *ships, fleet* (1 Kings ix. 26, comp. 2 Chron. viii. 18), אֲנִיָּה *a single ship*; שְׂעִיר *hair* (collectively), שְׂעִירָה *a single hair* (see Judges xx. 16); so also הֶאֱנָה *a fig*, נֶצֶחַ *a blossom* (beside the collective נֶץ Gen. xl. 10) and other instances. But the difference is mostly overlooked in the Hebrew usage.

4. Many words (besides certain names of objects properly feminine, No. 1, a) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

a) Names of *countries* and *towns*, contemplated as mothers,* or nurses, of the inhabitants, e. g. אֲשִׁירָה *fem. Assyria*, אֲדָמָה *fem. Idumea*, צֹר *Tyre*; so also the appellative nouns which denote locality, as אֶרֶץ *earth*, עִיר *town*, הָעוֹלָם *the world*, הַדֶּרֶךְ and אֲרֶחַ *way*, חֲצֵר *court*, מַחֲנֶה *camp*, שְׂאֵל *under-world*, גֶּרֶן *threshing floor*, בְּיָר *well*, &c., at times even מְקוֹם *place*.†

* Thus אִמָּה, 2 Sam. xx. 19 and on Phœnician coins (comp. אִמָּה, 2 Sam. viii. 1), stands for *mother-city*, μητρόπολις (comp. μητῆρ, *mater*); and by the same figure, the inhabitants were called *sons* of the country, as *sons of Zion*, Ps. cxlix. 2; *sons of Babylon*, Ezek. xxiii. 15 (comp. son of the house, son of the womb).

† As this word מְקוֹם is usually *masc.*, we find also in the others more or less fluctuation in the gender.

As names of people commonly remain masculine, it often happens, that the same word is used as *masc.* for the name of a people, and as *fem.* for the name of a country; e. g. יהודה *masc. Jews*, Is. iii. 8, *fem. Judæa*, Lam. i. 3; אֲדָמִים *masc. Idumæans*, Numb. xx. 20, *fem. Idumea*, Jer. xlix. 17.

But the names of people are also construed as *fem.* from a metaphorical use (like the German *Pohlen ist im Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.*

b) *Members and parts of the body* in man or beast, יָד and כַּף *hand*, רֶגֶל *foot*, עֵין *eye*, אוֹז *ear*, זְרוֹעַ *arm*, לָשׁוֹן *tongue*, כַּנָּף *wing*, קֶרֶן *horn*, שֵׁן *tooth*, זָקָן *beard*, בֶּטֶן *womb*, probably with reference to their subserviency as mere instruments,† and hence also words for *inanimate instruments* and *utensils*, as הֶרֶב *sword*, רֶחֶד *peg*, מַטֵּה and שֹׁבֵט *staff*, אֲרוֹן *chest*, פַּר *pail*, עֶרֶשׁ *bed*, כּוֹס *cup*, also אֶבֶן *stone*, and many others. Most of these words and ideas have the same gender in the kindred dialects.

c) The words for *light*, *fire*, and other *powers of nature*, as שֶׁמֶשׁ *sun*, רוּחַ *wind*, also *spirit*, נֶפֶשׁ *breath*, *soul*; אֵשׁ *fire* (*Æth. ĕsat*), אוֹר (Job xxxvi. 32), and so אֶחָד and תֹּנִיבִיר *oven*, נְגִידָה *brightness*, צִהָר *window*, Gen. vi. 16, &c.‡

SECT. 106.

OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 86, 1, 2), the language employs some other means for the expression of plurality, viz. a) certain words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and having their corresponding *nomina unitatis*, or nouns which designate an individual of the class, as שׁוֹר *an ox* (*an individual of the ox kind*), בָּקָר *oxen*, e. g. חֲמִשָּׁה בָּקָר *five oxen*, Ex. xxi. 37, צֹאן *small cattle*, viz. *sheep or goats*, שֶׁה *an individual of the same*, *a sheep or a goat* (comp. in Eng. *twenty people*); b) the feminine ending (§ 105, 3, d): c) nouns which have the proper signification of the singular, but which are also used as collectives; e. g. אָדָם *man*, the *human race* Gen. i. 26, אִישׁ *collect. for men*, דְּבָר *words*,

* Here belongs the poetical personification of a people as a female, Is. xlvii.; l. 1; liv. 1 seq.; Ez. xvi.; Lam. i.

† Of the *masc.* gender in these nouns the few examples are זְרוֹעַ Is. xvii. 5, שׁוֹק Ex. xxix. 27, עֵיִן Zech. iv. 10, לָשׁוֹן Ps. xxii. 16.

‡ The particulars are found in the Lexicon. Some of these words, moreover, have the feminine ending, as נְחֹשֶׁת *brass*, קֶשֶׁת *bow* (from the stem-word קוּשׁ), עֵת *time* (for עֵתָה). These are only now and then construed as masculine, from a misapprehension of their origin.

אֹיֵב *the enemy*, for *enemies*. These words take the article, when all the individuals of the class are included (§ 107, 1).

2. On the other hand, the terminations which properly express *plurality*, are employed in the expression of other kindred ideas, so that the Hebrew often uses plural forms where other languages employ the singular. The plural is used to denote—

a) *Extension* of space and time*: hence the frequent use of it to express *portions of space, regions or places*, as שָׁמַיִם *heaven* (§ 86 b, Rem. 2), מְרוֹמַיִם *height* Job xvi. 19, מִרְגְּלוֹת *the place at the feet*, מִרְאשׁוֹת *the place at the head*; certain *portions of the body*, which are parts of its extension,† as פָּנִים *face*, צְוּאָרִים *neck*; *spaces of time*, as חַיִּים *life*, נְעוּרִים *youth*, זָקֵנִים *old age*; and finally *states, qualities*, which are *permanent or of long continuance*, as עֲוִיּוֹת *perverseness*, רַחֲמִים *compassion*, שִׁכְלוֹת *childlessness*.

b) *Might and power*, so far as these were originally conceived of as something distributed and complex (*pluralis excellentiæ*). So particularly we find אֱלֹהִים *God* (whether the use of this word originated in a polytheistic view and then passed over to the “God of gods,” or in a monotheistic view and as such was intended to denote God’s might in its manifestations), then a few times קֹדֶשִׁים *the Holy* (God) Hos. xii. 1; Prov. ix. 10; xxx. 3 (comp. Jos. xxiv. 19 and Chald. עֲלִיוֹנִין *the Highest* Dan. vii. 18), and הַרְפִּים *penates* always in the plural, even when only one image is meant 1 Sam. xix. 13, 16. Farther אֲדָנִים = אֲדוֹן *lord*, e. g. הָשֵׁה אֲדָנִים *a hard lord* Is. xix. 4, אֲדָנִי הָאָרֶץ *the lord of the land* Gen. xlii. 30; so also בַּעַל *master with suff.* often בַּעְלִי *his master*, בַּעְלֶיהָ *her master*.‡

Rem. 1. The use of the plural, according to letter *b*, is very limited and does not extend beyond the above words, which are used also in the singular as well. On the construction of these plurals with adjectives, see § 110, 1, Rem. 3; with verbs in § 143, 2. On אֲדָנִי used of God, see § 119, Rem. 4.

2. The plurals under *a* are also limited [in common prose] to few words, but in poetry there is a more extensive use of them, e. g. הַשְּׁבִרִים *tenebræ* (of dark places), תַּעֲנִיגִים *deliciæ*, אֱמִינִים *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this

* By transferring an expression for numerical quantity to geometrical (comp. No. 4. Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (see רַב, עֲצוּם).

† Comp. the same use of the *plur.* in τὰ στέρνα, τὰ ῥῶτα, *præcordia, cervices, fauces*.

‡ Somewhat like is the use of *we* by kings when speaking of themselves (Ezra iv. 18; vii. 24; comp. 1 Mac. x. 19; xi. 31), a mode of speaking which is then applied to God (Gen. i. 26, xi. 7; Is. vi. 8). The Jewish grammarians call such a plural רַבִּי הַכּוֹהֵן (*pluralis virium or virtutum*); the moderns call it *pluralis excellentiæ* or *plur. majestaticus*. The use of the plural as a form of respectful address, as modern languages have it, is somewhat different from the Hebrew usage.

compound idea is to be expressed in the plural, it is done *a*) most naturally by the plural form in the *governing noun*, as גִּבְרֵי חֵיל *strong heroes*; so also in compounds, as בְּנֵי־יְמִינִי *Benjaminite*, plur. בְּנֵי יְמִינִי 1 Sam. xxii. 7; *b*) in both, as גִּבְרֵי הַיָּלִים 1 Chron. vii. 5, בְּתֵי כְלָאִים *prison houses*, Is. xlii. 22, and hence אֱלִים, Ps. xxix. 1, *sons of Gods* for *sons of God*; *c*) even only in the *noun governed*, as בֵּית אָב *family*, בֵּית אֲבוֹת *families* Num. i. 2 foll., פְּרֵי מְקָרִים *precious fruits* Cant. iv. 16, vii. 14. On this remark, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Oreb and Zeeb for the heads*), 2 Kings xvii. 29; Dan. xi. 15. Here the two words by which the compound idea is expressed, are treated as a *nomen compositum*.*

The connexion with *suffixes* is also effected according to letter *c*, as פִּימוֹ *os eorum* for *ora eorum* Ps. xvii. 10, יְמִינָם Ps. cxliv. 8, where we also can say *their mouth, their right hand*.

4. To the modes of expressing plurality belongs also the *repetition* of a noun, with or without the conjunction. By this is indicated *the whole, all, every*, as יוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, also אִישׁ וְאִישׁ Ps. lxxxvii. 5, יוֹם יוֹם, Esth. iii. 4, דּוֹר דּוֹר *every generation* Deut. xxxii. 7; hence *distributively*, as עֵדֶר לְבָדּוֹ *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10, בְּאֲרוֹת בְּאֲרוֹת *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally *diversity, more than one kind*, as כָּל signifies *all and every kind*, e. g. אֶבֶן וְאֶבֶן *two kinds of weights* Deut. xxv. 13, לֵב וְלֵב *a double heart* Ps. xii. 3, 1 Chron. xii. 33.

Not here but to rhetoric belongs impassioned repetition in exclamations. With many writers this appears to have but little emphasis, and to have become a habit (e. g. Is. xl. foll.).

Rem. 1. Names of substances viewed as wholes (e. g. the metals, liquids, &c.) very seldom occur except in the singular, as זָהָב *gold*, כֶּסֶם *silver*, יַיִן *wine* (yet מַיִם *water* is expressed by the *plural*, but in Arabic it is singular). But when the word is used to express *portions* of a substance, it may take the *plural* form, as כֶּסֶם *pieces of silver* Gen. xlii. 25; comp. Is. i. 25. So of grain, as חֲטָה *wheat (growing in the field)*, חֲטָה *wheat in the grain*.

* All the three methods occur also in Syriac and Æthiopic. See Hoffmanni Gram. Syriaca, p. 254; Ludolfi Gram. Æthiopica, p. 139.

2. Even in cases where the plural is regarded as merely poetic, we are to connect with it the idea of real *plurality*, e. g. Job xvii. 1, *the graves are my portion*, equivalent to *grave-yard*, many graves being usually found together, xxi. 32; יָמִים *seas* for *sea* Job vi. 3; comp. Gen. xli. 49.

SECT. 107.

USE OF THE ARTICLE.

The article (הַ, הֶ § 35) was originally a demonstrative pronoun (like *ὁ, ἡ τό* in Homer), yet its force was so slight that it was used almost exclusively as a prefix to the noun.

The stronger demonstrative force of הַ (*this*) is still found in some connexions, as הַיּוֹם *this day, to-day*; הַלַּיְלָה *this night, to-night*; הַפֶּעַם *this time*. As an indication of this demonstrative sense we may also consider 1) the fact, that sometimes it stands for the relative before the verb, e. g. הַנִּמְצְאוֹת *that are found* 1 Chron. xxix. 17; xxvi. 28; Jos. x. 24; Ezra viii. 25; comp. Gen. xviii. 21; xli. 27; Job ii. 11; so also הַעֲלִיָּה *same as עֲלִיָּה* 1 Sam. ix. 24; 2) the case, where it serves mostly before a participle to point back to a subject noun, in order to give it more prominence, Ps. xix. 10, *the laws of Jehoruh are truth* . . . v. 11, הַנְּחֻמִּים *they that are precious*: here the article has nearly the force of הַמָּה *aitol*. So also in Ps. civ. 3 (three times הַמִּקְרֶה *he that lays beams*); Is. xl. 22, 23; xli. 6; Gen. xlix. 21; Job xli. 25; and still stronger in Ps. xviii. 33, הָאֵל הַמְּאַזְרֵנִי הַיּוֹם *the God that girds me with strength*; v. 48; Jer. xix. 13; Neh. x. 38.

The article is employed with a noun to limit its application in nearly the same cases as in Greek and German [or English]; viz. only when *a definite object, one previously mentioned, or already known, or the only one of its kind*, is the subject of discourse. E. g. Gen. i. 3, *God said, Let there be light* (אֹר), verse 4, *and God saw the light* (אֶת־הָאֹר); 1 Kings iii. 24 *bring me a sword, and they brought the sword*; הַמֶּלֶךְ שְׁלֹמֹה *the king Solomon*, הַשֶּׁמֶשׁ *the sun*, הָאָרֶץ *the earth*. See an instructive example in Eccles. ix. 15.

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. מֶלֶךְ for הַמֶּלֶךְ Ps. xxi. 2, אָרֶץ for הָאָרֶץ Ps. ii. 2.

Special cases in which the article is commonly employed, are,

1. When the name of a class is used collectively to denote all the individuals under it, as *the righteous, the unrighteous*, Gen.

xviii. 25; *the woman for the female sex*, Eccles. vii. 26; *the Canaanite*, Gen. xiii. 7; xv. 19, 20, like *the Russian, the Turk*.*

2. When a common term is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, like ὁ ποιητής (Homer), as שָׁטָן *adversary*, הַשָּׂטָן *the adversary*, *Satan*; הָעֵל *lord*, הַבַּעַל (prop. name of the idol) *Baal*; הָאָדָם *the first man*, *Adam*; הָאֵל, הָאֱלֹהִים ὁ θεός, *the only, true God* = יְהוָה (yet this word אֱלֹהִים is often so used without the article, because it approaches the nature of a *proper name*, § 108, 1); הַנָּהָר *the river*, i. e. *the Euphrates*; הַבֶּכָר *the region around*, viz. *that around the Jordan*.

3. Hence it is also used with actual proper names of *rivers*, *mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Havre*), as הַיָּאָר *the Nile* (prop. *the river*), הַלְבָּנוֹן *Lebanon* (prop. *the white mountain*), הָעִי *the town Ai* (prop. *the stone-heap*). But its use in connexion with names of towns is unfrequent, and in poetry is generally omitted. (Comp. § 108, 1.)

Rem. 1. The Hebrew article certainly never stands for the *indefinite* article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

a) *In comparisons*, where fancy paints the image of an object and causes a more distinct perception, e. g. *white as the wool, as the snow, red as the scarlet* Is. i. 18, *as the cattle* Ps. xlix. 15, *he hurls thee like the ball* Is. xxii. 18, *the heavens are rolled up like the scroll* xxxiv. 4; comp. x. 14; xxiv. 20; xxvii. 10; liii. 6; Ps. xxxiii. 7. Instructive examples in Judges xiv. 6; xvi. 9; Is. xxix. 8, 11. Yet where the noun compared is already made definite by an adjective, the article does not stand any more than when a genitive follows, e. g. בָּכֵן מְשֻׁלָּח Is. x. 14, but בָּכֵן מְשֻׁלָּח xvi. 2, comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as בְּנִבְיָר Job xvi. 14.

b) *In the names of classes of objects which are universally known*, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. xiii. 2, *Abraham was very rich in the cattle, the silver, and the gold*, where most languages would omit the article. He had much, is the Hebrew's conception, of these well-known treasures. Comp. Gen. xli. 42; Ex. xxxi. 4; xxxv. 32; Is. i. 22.

c) Often also *in the expression of abstract ideas* (like τὸ ἡπιόκον, *la modestie*), hence of physical and moral evils, as *the falsehood* Is. xxix. 21, *the blindness* Gen. xix. 11, *the darkness* Is. lx. 2.

On these principles, it is easy to explain the use of the article in special cases, as in 1 Sam. xvii. 34, הַיָּאָר *the lion*, as the well-known enemy of the

* Exactly so among the Attics ὁ Ἀθηναῖος, ὁ Συρακόσιος.

locks (comp. τὸν λῦκον, John x. 12); 1 Kings xx. 36; Gen. viii. 7, 8; xiv. 13. The frequent expression הַיּוֹם הַזֶּה should not be translated *it happened on a day*, but *the day, (at) the time*, viz. as referring to what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. הַיֹּשֵׁעַ הַבָּהֵן הַגָּדוֹל, *O Joshua high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

SECT. 108.

The article is regularly omitted,*

1. Before the *proper name* of a *person* or a *country* (דָּוִיד, מַצְרַיִם), and also of a *people*, when it coincides with the name of the founder of the race or the name of their country (יִשְׂרָאֵל, אֲרָם). On the contrary *Gentilic* nouns admit it both in the sing. and plur., as הַעֲבֵרִים *the Hebrews*, 1 Sam. xiii. 3, הַכְּנַעֲנִי *the Canaanite* (collect. § 107, 1).

2. Before substantives, rendered definite by a following genitive or a suffix, which renders the use of the article unnecessary; e. g. דְּבַר אֱלֹהִים *God's word*, אָבִי *my father*.

When the article is by way of exception used in these two cases, some special reason can generally be assigned for it. E. g.

a) In some cases the demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (אֶת-הַסֵּפֶר הַמִּכְנָה) with reference to ver. 11; Jos. viii. 33, הַחֲצִי *a half thereof*, in the next clause הַחֲצִי *the (other) half thereof*.

b) When the genitive is a *pr. name* which does not admit the article (according to No. 1), as הַמִּזְבֵּחַ בֵּית-אֵל *the altar of Bethel* 2 Kings xxiii. 17, הָאֵל בֵּית-אֵל *the God of Bethel* Gen. xxxi. 13, הַמֶּלֶךְ אַשּׁוּר *the king of Assyria* Is. xxxvi. 16; comp. Gen. xxiv. 67; Jer. xlviii. 32; Ez. xlvii. 15 (comp. xlviii. 1).

c) In others the connexion between the noun and the following genitive is somewhat loose, so that the first forms a perfect idea by itself, while the second conveys only a supplemental idea relating to the material or purpose, as הָאֵבֶן הַבְּרִיל *the weight, the leuden one* Zech. iv. 10, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kings xvi. 14, הָאֵרוֹן הַבְּרִית Jos. iii. 14; Ex. xxviii. 39.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, עוֹר הַיּוֹם גָּדוֹל *yet is the day great, it is yet*

* In these particulars (relating to the omission of the definite article, namely, before proper names, before nouns in construction with a genitive or with a possessive pronoun, and before predicates), the usage of our language corresponds to that of the Hebrew. The same is true of the Celtic tongues. In Greek it is quite otherwise, the article being freely used in all these cases except the last.—Tr.

high day; xxxiii. 13; xl. 18; xli. 26; Is. v. 20, **הַאֲמָרִים לְטוֹב**, *who call the good evil*; lxvi. 3.

Yet there are cases where the nature of the predicate requires the article, Gen. ii. 11 **הַיָּסָבֵב** *it is the encompassing*, i. e. *that which encompasses*; xlv. 12, **פִּי הַמְדַבֵּר** *that my mouth (is) the speaking* = *it is my mouth that speaketh*; Gen. xlii. 6; Ex. ix. 27; Num. iii. 24. See another case where the article stands before the predicate in § 107, beginning.

SECT. 109.

1. When a compound idea, expressed by one noun followed by another in the genitive, is to be made definite, it is done by prefixing the article to the noun in the genitive; as **אִישׁ מִלְחָמָה** *a man of war* Jos. xvii. 1, **אֲנָשֵׁי הַמִּלְחָמָה** *the men of war*, Num. xxxi. 49; **דְּבַר שֶׁקֶר** *a word of falsehood* Prov. xxix. 12, **דְּבַר הַנְּבִיא** *the word of the prophet* Jer. xxviii. 9.

The article is put in the same way when only the genitive is definite, as **חֵלֶקֶת הַשָּׂדֶה** *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xxiv. 32; Gen. xxxiii. 19), **אִישׁ הָאֲדָמָה** *a husbandman* Gen. ix. 20 (on the contrary **אִישׁ שָׂדֶה** Gen. xxv. 27). Yet in this case we usually find another construction, in order to avoid the ambiguity, see § 112.

N.B. This explains the use of the article after **כָּל** prop. *totality, the whole*. The article is inserted after it to express definitely *all, whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing*; or distributively for *every* (*tout homme, à tout prix*); * e. g. **כָּל-הָאָדָם** *all men*, **כָּל-הָאָרֶץ** *the whole earth*, prop. *the whole of men, the whole of earth*; but **כָּל-אֶבֶן** *stones of all kinds*, 1 Chron. xxix. 2, **כָּל-דָּבָר** *any thing* Judg. xix. 19, **בְּכָל-יוֹם** *every day* Ps. vii. 12. Yet also **כָּל חַי** *every living thing* = *all living*.

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. **בֶּן-יִמְיִי** *Benjaminite* (§ 85, 5), **בֶּן-הַיְמִינִי** Judges iii. 15, **בֵּית הַלְחָמִי** *the Bethlemite* 1 Sam. xvii. 58.

Exceptions where the article stands before the governing noun and not before the genitive, see in § 108, 2, b. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or a suffix, the adjective, as well as the pronoun **זֶה**, **הוּא**, belonging to the substantive, takes also the article. Gen. x. 12, **הָעִיר הַגְּדֹלָה** *the*

* What is here said of **כָּל** applies also to its Greek equivalent, *πᾶς*: e. g. *πᾶσα ἡ πόλις* *the whole city* (Matt. viii 34), but *πᾶσα πόλις* *every city* (Matt. xii. 25).—Tr.

great city; xxviii. 19, הַמְּקוֹם הַהוּא *that place*; Deut. iii. 24, יְדֵי הַחֹזֶק *thy strong hand*; מַעֲשֵׂה יְהוָה הַגָּדוֹל *the great work of Jehovah*.

Not very unfrequent is the use of the article

a) With the adjective alone, which then serves to make definite the noun, e. g. יוֹם הַשִּׁשִּׁי, Gen. i. 31, *day the sixth = the sixth day* (on the contrary שְׁנֵי יוֹם *a second day*, i. 8); xli. 26; 1 Sam. xix. 22; Ps. lxii. 4; civ. 18; Neh. iii. 6; ix. 35; Zech. xiv. 10. So also נֶפֶשׁ הַחַיָּה Gen. i. 21; ix. 10. This is the usual construction when the adjective is properly a participle, as Jer. xvi. 16 חֶרֶב הַיּוֹנָה *the sword that doeth violence*.

b) It seldom stands only with the substantive, as in Ez. xxxix. 27; 2 Sam. vi. 3 (perhaps to be emended), yet rather frequently in connexion with the pronouns הוּא and זֶה, which are sufficiently definite of themselves, as בְּזִלְזָה הוּא Gen. xxxii. 23, הַדּוֹר זֶה Ps. xii. 8; particularly when the noun is made definite only by a suffix, as עֲבָרְיָךְ אֵלֶּה 1 Kings x. 8; comp. Ex. x. 1; Jos. ii. 20; Judges xvi. 5, 6, 15. Purposely indefinite is דְּבָרָם רָעָה Gen. xxxvii. 2, *an evil report respecting them* (הָרָעָה דְּבָרָם *would be the evil report*).

SECT. 110.

CONNEXION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, which serves to qualify the substantive, stands *after* it, and agrees with it in *gender* and *number*, as אִשָּׁה יָפָה, אִישׁ גָּדוֹל. On the position of the article, see § 109, 2.

Rem. 1. It is very seldom that the adjective stands *before* the substantive, only when some emphasis rests on it; Is. xxviii. 21; liii. 11; Ps. lxxxix. 51; cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression מְגִנֹּתַי מְגִנִּים, Job xli. 7, *the strong of shields* for *strong shields* (comp. v. 21; Is. xxxv. 9); or with a collective noun instead of the plural, אֲבִינִי אֶדָם *the poor of men = the poor*, Is. xxix. 19; Hos. xiii. 2. Similar is the Lat. *canum degeneres*.

2. When substantives of the feminine gender or those which incline to it (§ 105, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as מְלָאכָה נִמְבֹּנָה וְנָאִם 1 Sam. xv. 9; רִיחַ גְּדִלָה וְחֹזֶק 1 Kings xix. 11; Ps. lxiii. 2. Comp. § 144, Rem. 1.

N. B. In regard to *number*, the nouns in the dual take adjectives in the plural, as עֵינַיִם רְמוּת *lofty eyes* Prov. vi. 17; Ps. xviii. 28; Job iv. 3, 4; Is. xxxv. 3. Moreover the *constructio ad sensum* is frequent. Collectives are construed with the plural in 1 Sam. xiii. 15; Jer. xxviii. 4; but the *pluralis majestatis* (§ 106, 2, b) on the contrary with the singular, as אֱלֹהֵימִי Ps. vii. 10; Is. xix. 4 (but with the *plur.* 1 Sam. xvii. 26).

2. An adjective, when its meaning is more fully determined by a substantive, is followed by it in the genitive case,* as יְפֵה־חָאֵר *beautiful in form* Gen. xxxix. 6, נָקִי כַפַּיִם *pure in hands* Ps. xxiv. 4, אֲנָמִי נָפֶשׁ *sorrowful in spirit* Is. xix. 10. (Comp. the construction of the Participle, § 132.) But *verbal adjectives* govern also the cases of their verbs, as מִלֵּא רוּחַ *full of the spirit of wisdom* (where רוּחַ is accusative).

3. On the adjective as predicate of the sentence, see § 141 foll.

SECT. 111.

OF APPOSITION.

1. By this is meant the placing together of two substantives, so that one of them (commonly the second†) serves to limit or qualify the other, as אִשָּׁה אַלְמָנָה *a woman (who is) a widow* 1 Kings vii. 14; נַעֲרָה בְּתוּלָה *a damsel (who is) a virgin* Deut. xxii. 28; אֲמָתִי אֲמָרִים *words (which are) truth*, Prov. xxii. 21.

Also two adjectives may stand in apposition, in which case the first modifies the sense of the second, as בְּהֵרוֹת לְבָנוֹת *pale white spots* Lev. xiii. 39; in verse 19, בְּהֵרֶת לְבָנָה אֲדַמְדָּמָה *a white red (bright red) spot*.

SECT. 112.

OF THE GENITIVE.

1. Apart from the obsolete ending of the genitive (explained in § 88), the Hebrew regularly expresses the genitive relation by the *construct state* (see § 87). When several successive genitives depend on each other, the repetition of the *constr. st.* is often avoided by adopting a periphrastic construction (see § 113); yet this is not always done, e. g. יָמֵי שְׁנֵי חַיֵּי אֲבוֹתַי *the days of the years of the life of my fathers* Gen. xlvii. 9; שְׂאֵר מִסְפֶּר־קֶשֶׁת; גְּבוּרֵי בְּנֵי־קֶדָר *the residue of the number of the bows of the mighty ones of the children of Kedar* Is. xxi. 17.‡

* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see Ruhnken. ad Vell. Paterculum, 2. 93.

† The first only in certain formulas, as הַמֶּלֶךְ דָּוִד הַמֶּלֶךְ שְׁלֹמֹה *like our the king David, the king Solomon*; where the arrangement הַדָּוִד הַמֶּלֶךְ, 2 Sam. xiii. 39, like *Cicero Consul*, is of rare occurrence.

‡ The student should here notice (what no Heb. grammar has hitherto pointed out), that two or more nouns cannot be in the construct state before the

In these examples (comp. also Is. x. 12, Job xii. 24 and others) all the nouns but the last are in the *construct state*. Yet we find also examples where the genitives, being subordinate to the main thought and serving merely as a periphrasis for the adjective, stand in the *absolute state*, while only the following genitive is dependent on the main thought. Thus in Is. xxviii. 1, **גֵּיאַ שְׁמָנִים הַלְוִיָּהוּ** *the fat valley* (prop. *valley of fatness*) of *the smitten of wine*, 1 Chron. ix. 13: Ps. lxxviii. 22.

Similar is the rare case, when a noun has first an adjective and then a genitive after it, as **אֲבָן שְׁלֵמָה מִסֵּעַ** *unhewn stones of the quarry*, 1 Kings vi. 7. The usual construction is like **זָהָב גְּדֹלָה עֲטָרָה** *a large crown of gold*, Esther viii. 15.

2. The noun in the genitive expresses not only the subject, but at times also the object. E. g. Ez. xii. 19, **הַמֵּס הַיֹּשְׁבִים** *the wrong which the inhabitants did*, on the contrary Obad. vs. 10, **הַמֵּס אֶחָיָה** *the wrong against thy brother*; Prov. xx. 2, **אֵימַת מֶלֶךְ** *the fear of a king*,* **זַעֲקַת סֹדֶם** *the cry concerning Sodom* Gen. xviii. 20. Other applications of the genitive are: **דֶּרֶךְ עֵץ** *way to the tree* Gen. iii. 24, **קִצְיֵי סֹדֶם** *judges like those in Sodom* Is. i. 10, **זִבְחֵי אֱלֹהִים** *sacrifices pleasing to God* Ps. li. 19.

3. Not unfrequently the genitive construction also stands in the place of apposition, as **נָהָר פָּרָה** *river of Euphrates*, **בְּחַיִּלָּה** *Jer. xiv. 17*, Is. xxxvii. 22.

Rem. 1. Between the noun in the *constr. st.* and the following genitive is found in rare cases a word intervening, as in Hos. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (in all these passages the word intervenes after **בָּל**, comp. also Is. xxxviii. 16).

2. *Proper names*, as being in general of themselves sufficiently definite, seldom take a genitive for fuller specification; yet this is the case with geographical names, **אֶרֶם נְהָרִים** *Ur of the Chaldees* Gen. xi. 28, **אֶרֶם נְהָרִים** *Aram of the two rivers* = *Mesopotamia*; so also **יְהוָה צְבָאוֹת** *Jehovah of hosts* for *Jehovah the Lord of hosts*.

same genitive. Thus if the Hebrew wanted to express *Noah's sons and daughters* he could not say **בְּנֵי וּבָנוֹת נֹחַ**, but either **בְּנֵי נֹחַ וּבָנוֹתָיו** (*the sons of Noah and his daughters*) like **רֶכֶב יִשְׂרָאֵל וּפָרָשָׁיו** *the chariot of Israel and his horsemen* 2 Kings ii. 12. or perhaps **בְּנֵי וּבָנוֹת לְנֹחַ** (*the sons and the daughters (belonging) to Noah*) like **לְשָׂאוֹל הַצִּבְּרִים** *Saul's watchmen* 1 Sam. xiv. 16. The Hellenistic Greek too appears, in some cases, to have followed the former of these Hebrew constructions. Thus in Matt. vi. 33 we have *τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ* for the common construction *τὴν βασιλείαν καὶ τὴν δικαιοσύνην τοῦ Θεοῦ*.—Tr.

* In Latin the genitive is similarly used after *injuria* (Cæs. B. Gall. 1, 30), *metus* (like *metus hostium*, *metus Pompeii*), *spes*, and other words. Comp. Aul. Gell. 9, 12. In Greek compare *πίστις τοῦ Θεοῦ*, *λόγος τοῦ σταυροῦ* 1 Cor. i. 18.

SECT. 113.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the indication of the relation of the genitive by the *construct state* (§ 87, and § 112), there are certain *periphrastic indications*, chiefly by means of the preposition לְ, denoting the relation of *belonging*, which is not unlike that of the genitive. Accordingly we find

1. אֲשֶׁר לְ, used principally for the genitive of possession, as הֲצֹאֵן אֲשֶׁר לְאָבִיהָ Gen. xxix. 9; xlvii. 4, *the flock of her father* (prop. *the flock which to her father belonged*); and also where there would be several successive genitives (to avoid the repetition of the *constr. st.*, but see § 112, 1), as אֲבִיר הָרָעִים אֲשֶׁר לְשָׁאוּל *the chief of the herdsmen of Saul* 1 Sam. xxi. 8, שִׁיר הַשִּׁירִים אֲשֶׁר לְשְׁלֹמֹה *the song of songs of Solomon* Cant. i. 1; Gen. xl. 5; 2 Sam. ii. 8; 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive שֵׁל, in Syriac and Chaldee, the relative דִּי, also דְּ alone is the usual sign of the genitive).

2. לְ (without אֲשֶׁר), which also denotes the idea of *belonging*, and hence the genitive of *possession*,* as הַצִּפֹּרִים לְשָׁאוּל *the watchmen of Saul* 1 Sam. xiv. 16. This is used particularly *a*) when the governing (or first) noun is expressly regarded as *indefinite*, e. g. בֶּן לֵישׁׁי a son of Jesse 1 Sam. xvi. 18 (whereas בֶּן-יֵשׁׁי signifies as well *the son of Jesse*), כֹּהֵן לְאֵל עֲלִיּוֹן *a priest of the most high God* Gen. xiv. 18, xli. 12, לִדָּוִד אֶחָב a friend of David (was Hiram) 1 Kings v. 15, מְזֻמֵּר לְדָוִד also מְזֻמֵּר לְדָוִד a psalm of David (i. e. belonging to him as the author), and elliptically לְדָוִד of David Ps. xi. 1, xiv. 1; *b*) when several genitives depend on one substantive, e. g. חֶלֶקֶת הַשָּׂדֶה לְבֹאֵז a portion of the field of Boaz Ruth ii. 3; 2 Kings v. 9, הַכְּרִי הַקְּדִמִּים לְמֶלְכֵי יִשְׂרָאֵל *the chronicles of the kings of Israel* 1 Kings xv. 31, רֹאשֵׁי הָאָבוֹת לְמִשְׁוֹת בְּנֵי יִשְׂרָאֵל Josh. xix. 51, where the pairs of more closely connected nouns which form one conception are joined by means of the *constr. state*, while there is between them the לְ indicating a looser connexion (yet comp. § 112, 1); *c*) when the governing noun has an adjective, as בֶּן אֶחָד לְאַחֵימֶלֶךְ 1 Sam. xxii. 20 (yet here also the *constr. st.* is used, see § 112, 1); *d*) after specifications of number, e. g. בְּשִׁבְעָה יָמִים וְעֶשְׂרִים *on the seven and twentieth day of the month* Gen. viii. 11.

* Philologically considered, the Gascon says no less correctly *la fille à Mr. N.*, than the written language *la fille de* —; the former expresses the idea of *belonging*, the latter that of *descent*. The Arabians distinguish a twofold genitive; viz. one which has the force of לְ, and one which has that of מִן. We have the latter conception of this relation in the *de* of modern languages, that are derived from the Latin (the Romance languages). In Greek we may compare the so-called *σχῆμα Κολοφωνιον*, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ for τοῦ ἀνθρώπου (see *Bernhardy's Syntax*, p. 88).

SECT. 114.

FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves in general to put two nouns in close connexion, is in the flow of speech used not only for the genitive relation, but also

1) Before prepositions, particularly in poetry and oftenest when the governing word is a participle, e. g. before ב, as שְׂמֵחַת בְּקַצִּיר *the joy in the harvest* Is. ix. 2, v. 11; before ל, as אֲהָבִי לְנוֹם Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before מִן, as מִחֶלֶב גְּמִילִי *weaned from milk* Is. xxviii. 9; before עַל in Judges v. 10.

2) Before the relative pronoun, e. g. מְקוֹם אֲשֶׁר *the place where*—, Gen. xl. 3;

3) Before relative clauses without אֲשֶׁר, e. g. קִרְיַת הַנָּה דָּוִד *the city where David dwelt* Is. xxix. 1, מְקוֹם לֹא יָדַע אֵל *the place of him who knows not God* Job xviii. 21, 1 Sam. xxv. 15, Ps. xc. 15. Comp. § 121, 3, Rem. 1.

4) Rarely even before *Vav copulative*, as חֲכֵמַת וְדַעַת Is. xxxiii. 6, xxxv. 2, li. 21;

5) Also in other cases where close connexion is to be expressed: thus at times we have אֶחָד *one* for אֶחָד 2 Sam. xvii. 22, Zech. xi. 7, and moreover Is. xxviii. 4, 16. Compare besides the *constr. st.* in numerals, as in *thirteen, fourteen* (§ 95, 2), and in the adverb (§ 98, 2, c).

Rem. While in the above cases the *absolute st.* could generally stand quite as well as the *construct*, yet there are also constructions where the *constr. st.* might be expected rather than the *absolute*. Thus for example

a) in geographical names like אָבֶל בֵּית מַעֲכָה *Abel Beth-Maachah** (i. e. Abel of Beth-Maachah, to distinguish it from other places called Abel). Comp. on the contrary § 112, Rem. 2.

b) in some other instances where the connexion is not close enough for the genitive relation, so that it must rather be considered as apposition or the second noun as an adverbial accusative (§ 116). Here belongs Ez. xlvi. 4, מִים בְּרַבְּרִים *not water of the knees so much as water up to the knees*; Is. xxx. 20, מִים לַחַץ *water of affliction or rather water in affliction*;

* So in English *York-street, Covent-garden*, for *near Covent-garden*. But in Latin the genitive is used in such cases (like the Hebrew construction mentioned in § 112, Rem. 2), as *Augusta Vindelicorum*.

c) in the expression אֱלֹהִים צְבָאוֹת *God hosts* elliptical for אֱלֹהֵי אֲלֹהִים צְבָאוֹת *God (the God) of hosts*.

SECT. 115.

EXPRESSION OF THE OTHER CASES.

1. As the Hebrew language has lost the living use of case-endings (§ 88), we must consider what substitutes it adopted for expressing the different relations of case. The *nominative* is always to be known only from the syntactical construction. On the modes of expressing the *genitive*, see §§ 112–114. The *dative* and *ablative* are periphrastically expressed by means of prepositions, the former by מִן, the latter by מִן (from, out of) and בְּ (in, at); but the Shemite regards the nouns dependent on these prepositions as *genitives*, because these particles were themselves originally nouns. In Arabic they have also the genitive termination. Comp. § 99, 1.

On the use of the dative particle בְּ, which in many cases serves to express also our genitive, see § 113, 1. 2.

2. The *accusative* frequently has still its ending הָ, when *direction* or *motion* to a place is expressed (§ 88, 1). Else it is, like the nominative, to be known only from the structure of the sentence. Yet we may often know it by the preceding אֶת or אֵת (before suffixes also אֹת), which, however, is not used before a noun, except when that noun is made definite by the article, the construct state, a suffix, or otherwise (Gen. vi. 2, 2 Sam. xiii. 17, xviii. 18), or is a proper name. Such is the usage in prose; but not so much in poetry. E. g. Gen. i. 1, אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ (on the contrary אֶת אֶרֶץ וְשָׁמַיִם Gen. ii. 4, vi. 10, Ex. i. 11).*

* אֹת, which, in close connexion with a following word and without the tone, becomes אֶת and then again with the tone אֵת, is properly a substantive derived from a pronominal stem. It signifies *essence*, *substance* (comp. אֹת a sign), but in construction with a following noun or suffix it stands for the pronoun *ipse*. αὐτός (comp. a similar usage in § 122, Rem. 3). But in common use it has so little stress, that it only points out a definite object. Its force is here as feeble as that of the oblique cases αὐτοῦ, αὐτῷ, αὐτόν; *ipsi*, *ipsum*; Germ. *desselben*, *denselben*: and the Hebrew אֶת הַשָּׁמַיִם אֵת prop. αὐτόν τὸν οὐρανόν (comp. αὐτῇ Νουσηΐδα Il. I. 144) *it. the heaven*, is not stronger than τὸν οὐρανόν.—That אֵת may denote also the nominative is not of itself inconceivable, but appears to be actually the case in some instances, like Hag. ii. 7, 2 Kings xviii. 30 (yet it is wanting in the parallel passage Is. xxxvi. 15), perhaps also

The cases are rare in which **אֶת** stands before an indeterminate noun, but somewhat oftener in the loftier style, where the article also may be omitted before a noun that is definite according to the sense (§ 107), as Prov. xiii. 21, **אֶת-צַדִּיקִים**. Is. l. 4; Job xiii. 25; Ez. xliii. 10. Very seldom in prose, like 1 Sam. xxiv. 6; Ex. ii. 1 (where, however, the noun is made definite by the context).

SECT. 116.

USE OF THE ACCUSATIVE.

The accusative is employed, 1) to express the object of the transitive verbs (§ 135); but also 2) in certain adverbial designations, where it is no longer governed immediately by the verb. We shall here treat only of the latter.

The second of the above usages is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 135, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed :

1. In designations of *place*: a) in answer to the question *whither?* after verbs of motion, as **נֵצְאָה הַשָּׂדֶה** *let us go out into the field* 1 Sam. xx. 11, **לָלֶכֶת תַּרְשִׁישׁ** *to go to Tarshish* 2 Chron. xx. 36, Ps. cxxxiv. 2; b) in answer to the question *where?* after verbs of rest, as **בֵּית אָבִיךָ** *in the house of thy father*, Gen. xxxviii. 11, **פֶּתַח הָאֹהֶל** *in the door of the tent*, xviii. 1. It is then employed also with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, *the water rose fifteen cubits*.

In both cases, especially the first, the accusative ending **הָ** is often appended, on which see § 98, 2. The first relation may also be expressed by **אֶל** (as it commonly is with reference to persons), and the second by **בְּ**; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time*: a) in answer to the question *when?* as **הַיּוֹם** *the day*, i. e. *on the day, then, or on this day, to-day*; **עָרֵב** *at evening*, **הַלַּיְלָה** *by night*; **צַהֲרָיִם** *at noon* Ps. xci. 6; **שְׁלֹשׁ עָשָׂרָה שָׁנָה מָרָרִי** *the thirteenth year (in the 13th year)*

Jos. xxii. 17, Dan. ix. 13. Yet in other places, which some reckon with the foregoing (e. g. 2 Sam. xi. 25, Neh. ix. 32, and even 1 Sam. xvii. 34), it may be considered as a loosely governed accusative, which it certainly is when connected with the passive (see § 140, 1, a). In Ez. xlvii. 17, 18, 19 **אֶת** stands for **זֶאת**, and perhaps ought to be so emended in the text, comp. verse 20.

they revolted Gen. xiv. 4; *תְּהִלַּת קָצִיר שְׁעָרִים at the beginning of barley harvest* 2 Sam. xxi. 9 (*K^ethibh*); *b*) in answer to the question *how long?* שֵׁשֶׁת יָמִים *six days (long)* Ex. xx. 9.

3. In other adverbial designations: Gen. xli. 40, *רַק הַכֶּסֶּא אֲגִדֵּל only in respect to the throne will I be greater*; 2 Sam. xxi. 20, *four and twenty מִסְפָּר in number* (comp. τρεῖς ἀριθμοί *three in number*); 1 Kings xxii. 13, *פֶּה אֶחָד with one mouth* i. e. *with one voice*; Zeph. iii. 9, *they served God אֶחָד שְׁכֵם with one shoulder* i. e. *with one mind*. With a following genitive, *יִרְאַת שִׁמְרִי for fear of thorns*, Is. vii. 25; Job i. 5, *he brought burnt-offerings כְּלָם מִסְפָּר according to the number of them all*. Here belong also cases like *כֶּסֶף מִשְׁנֵה כֶּסֶף the double in money* Gen. xliii. 15, *אַיִפָּה שְׁנָתַיִם יָמִים an ephah of barley* Ruth ii. 17, *שְׁנָתַיִם יָמִים two years time* Gen. xli. 1. Comp. also § 114, Rem. *b*.

Similar cases in connexion with verbs are explained § 135 and § 136. By the same process carried still farther, many substantives have come to be distinctly recognised as adverbs (§ 98, 2, *b*).

Rem. Similar reference to place, time, &c., may be denoted by a noun when it is connected with *כְּ* (*as, according to, after the manner of*), but in that case the prefix *כְּ* alone is in the accusative relation, while the noun is to be considered in the genitive. Thus *a*) of *place*; *כְּבָרְכָם as in their pasture*, Is. v. 17, comp. xxviii. 21; *כְּאֶבֶן after the manner of the stone* i. e. *as in stone* (the water is hid when frozen) Job xxxviii. 30, xxx. 14; *כְּמוֹ לְבוֹשׁ as in gorgeous apparel* Job xxxviii. 14; *כְּחֵלֹם as in a dream*, Is. xxix. 7, comp. xxiii. 15; *b*) of *time*, especially in the forms *כְּיוֹם as the day* = *as in the day*, Is. ix. 3; Hos. ii. 5; *כְּיָמֵי as in the days of* —, Hos. ii. 17; ix. 9; xii. 10; Amos ix. 11; Is. li. 9. *c*) With other references, as in Is. i. 25, *I will purge away thy dross כְּפָר as with lye*; Job xxviii. 5, *אֵשׁ כְּמוֹ after the manner of fire* = *as by fire*.

Rarely another preposition is used after such a *כְּ*, e. g. *כְּבָרְאֲשָׁנָה* Is. i. 26; 1 Sam. xiv. 14.

It is, moreover, obvious that a substantive with *כְּ* may stand either for the accusative of the object or for the nominative relation.

SECT. 117.

MODES OF EXPRESSING THE COMPARATIVE AND SUPERLATIVE.

1. When the *comparative* is to be expressed, the particle *מִן* (·*מִ*) is prefixed to the word with which comparison is made, e. g. 1 Sam. ix. 2, *גָּבִיִּה מִכָּל־הָעָם taller than any of the people*; Judg. xiv. 18, *מִחוּץ מִדְּבַשׁ sweeter than honey*; so also after a verb

denoting an attribute, as *וַיִּגְבֶּה מִכְּלִיָּהֶם* and *he was taller than any of the people*, 1 Sam. x. 23.

In other cases also the particle *מִן* is employed in expressing *pre-eminence* (e. g. *יִתְרוֹן מִן* *pre-eminence over*, Eccles. ii. 13; comp. Deut. xiv. 2), which the Hebrew conceives as a taking *from*, marking *out*. Compare the Latin ablative with the comparative, also the etymology of the Latin words *eximius*, *egregius*, and in Homer *ἐκ πάντων μάλιστα*, Il. 4, 96, and merely *ἐκ πασέων*, 18, 431). Hence the signification *more than* connects itself with the fundamental signification *out from*. (Compare the use of *עַל* in comparisons, Job xxiii. 2; Ps. cxxxvii. 6.)

The correlative comparatives, such as *greater*, *less*, are expressed only by *great*, *little*, Gen. i. 16.

2. The several modes of expressing the *superlative* are in principle the same: thus in all of them the *positive form*, by means of the article, or a suffix, or a following genitive, is made to designate an *individual* as pre-eminently the possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, and *David was הַקָּטָן the small (one) i. e. the smallest, and the three great (ones), i. e. greater, &c.*, Gen. xlii. 13; Jon. iii. 5, *וְעַד קָטָנִים מִגְּדֹלָם from the greatest among them* (lit. *their great one*) *even unto the least among them* (lit. *their little one*).

A kind of superlative in substantives of quality is made by the construction *הַקָּדוֹשׁ הַקָּדוֹשׁ הַקָּדוֹשׁ the holiest of all*, prop. *the holy (holiest) of holy things*.

SECT. 118.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 95, 1) are connected with substantives in three different ways. They stand either *a*) in the *constr. st. before* the substantive (the object numbered being accordingly in the genitive), *שְׁלֹשָׁת יָמִים three days*, prop. *triad of days*; or *b*) in the *absol. st. before* it (the thing numbered being then considered as in the accusative or in apposition), *שְׁלֹשָׁה בָּנִים three sons*; or *c*) in the *absol. st. after* it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so construed), *שְׁלוֹשׁ בָּנוֹת שלושה three daughters*, 1 Chron. xxv. 5.

In like manner the constructions *מֵאָה שָׁנָה Gen. xvii. 17, and מֵאָה שָׁנָה xxv. 7, 17, a hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xxii. 1), with the plural. But the tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it in apposition, they take the plural. The first is the more frequent construction. E. g. Judges xi. 33, עָשָׂרִים עִיר *twenty cities*; on the contrary אַמּוֹת עָשָׂרִים *twenty cubits*, 2 Chron. iii. 3, seq. The plural *may* be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as, יוֹם *day*, שָׁנָה *year*, אִישׁ *man*, &c. (comp. our *four year old*, a *thousand man strong*); e. g. אַרְבָּעָה עָשָׂר יוֹם, prop. *fourteen day* Ex. xii. 6. With this exception, they are joined to the plural; and in the later books they then stand after the substantive (1 Chron. iv. 27; xxv. 5).

3. Numerals compounded of tens and units (like 21, 62) take the object numbered either after them in the singular (in the accusative), as שְׁנֵים עָשָׂר שָׁנָה *sixty-two years* Gen. v. 20; or before them in the plural, as in the later books (Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה *seventy-five years* Gen. xxiii. 1, מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים *one hundred and twenty-seven years*.

4. Beyond 10 the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it as genitive, as בְּשִׁבְעָה עָשָׂר יוֹם *on the seventeenth day* Gen. vii. 11, בְּשִׁנַּת עֶשְׂרִים וְשִׁבְעָה *in the twenty-seventh year* 1 Kings xvi. 10. In the latter case, the word שָׁנָה is sometimes repeated, as in Gen. vii. 11; 2 Kings xiii. 10.—In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. בְּשִׁנַּת שְׁנֵים עָשָׂר *in the second year*, בְּשִׁנַּת שְׁלוֹשׁ *in the third year* 1 Kings xv. 25; 2 Kings xviii. 1, בַּחֲשָׁעָה לַחֹדֶשׁ *on the ninth of the month*, בַּאֲחָד לַחֹדֶשׁ *on the first of the month*, Gen. viii. 15; Lev. xxiii. 32.

Rem. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנִיִּים *the two* Eccles. iv. 9, 12. The case like שִׁבְעַת הַיָּמִים *the seven days* Judges xiv. 17, is to be explained on the principle stated § 109, 1.

2. Certain substantives employed in designations of *weight, measure, or*

of *time*, are commonly omitted after numerals; e. g. Gen. xx. 16, אֶלֶף פָּסָה *a thousand (shekels) of silver*; so also before זָהָב *gold*; Ruth iii. 15, שֵׁשׁ עֶשְׂרִים *six (ephahs) of barley*; 1 Sam. xvii. 17, עֶשְׂרֵה לֶחֶם *ten (loaves) of bread*. Thus יוֹם is omitted Gen. viii. 5, and חֹדֶשׁ, viii. 13.—The number of *cubits* is often stated thus: מֵאָה בְּאַמָּה *a hundred cubits*, prop. *a hundred by the cubit* Ex. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנֵים עָשָׂר *two by two*, Gen. vii. 9, 15. *One time, once*, is expressed by פַּעַם (prop. *a tread*), שְׁנֵי פַעַמִּים *two times, twice*, שְׁלוֹשׁ פַּעַמִּים *thrice*. The same may be denoted also by the *fem.* forms of the cardinals, as אַחַת *once*, שְׁתֵּי *twice*, שְׁלוֹשׁ *thrice*; also בְּאַחַת *once*, Num. x. 4. The ordinals are employed in the same way, as שְׁנִית *a second time* Gen. xxii. 15; Jer. xiii. 3; Ez. xxi. 19.

CHAPTER II.

SYNTAX OF THE PRONOUN.

SECT. 119.

USE OF THE PERSONAL PRONOUN.

1. When a personal pronoun is the subject of a sentence, like a noun in the same position, it does not require for its union with the predicate a distinct word for the copula, when this consists simply in the verb *to be* (§ 141), e. g. אֲנֹכִי הָרֹאֶה *I (am) the seer* 1 Sam. ix. 19, אֲנֹחֲנוּ בָּנִים אֲנֹחֲנוּ *honest (are) we* Gen. xlii. 11, תָּמִים אַתָּה *upright (wast) thou* Ez. xxviii. 15, כִּי עִירְמִים הֵם *that naked they (were)* Gen. iii. 7, הָלוֹם אָהָד הוּא *one dream it (is)* Gen. xli. 26.

2. The pronoun of the third person frequently serves to connect the subject and predicate, and is then a sort of substitute for the copula or the verb *to be*. E. g. Gen. xli. 26, *the seven good cows* הֵנָּה שְׁבַע שָׁנִים הֵנָּה *seven years (are) they*; Eccles. v. 18, זֶה הוּא מִתַּת אֱלֹהִים *this is God's gift*. Sometimes such a pronoun in the third person refers to a subject that is of the first or second person, e. g. הוּא מַלְכִּי אַתָּה *thou art my king* Ps. xliv. 5, where

הוא at the same time points to the predicate and makes it prominent (prop. *thou* (art) *he, my king*); Is. xxxvii. 16; Neh. ix. 6, 7; Deut. xxxii. 39. (Comp. in Chaldee Ezra v. 11).

3. To the general rule (§ 33, 1), that the separate pronouns are in the nominative and the suffixes in the oblique cases, there is but one exception, viz. when the personal pronoun in an oblique case is to be repeated for the sake of emphasis (*me, me; thy, thy*), it is expressed the second time by the separate form, which is then in the same case with the preceding suffix, to which it stands in apposition. E. g. in the accusative, Gen. xxvii. 34, אָנִי בְרַכְנִי בְּרַכְנִי בְּרַכְנִי *bless me, me also*, comp. Prov. xxii. 19; oftener in the genitive, with a nominal suffix אֶתָּה בְּרַכְנִי 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*), Prov. xxiii. 15; Ps. ix. 7. So also in apposition under the influence of a preposition (i. e. in the genitive, according to § 99, 1, comp. § 151, 4), as Hag. i. 4, לָכֶם אֶתָּה *for you, for you*; 1 Sam. xxv. 24, בְּרִי אֲנִי *in me, in me*; 1 Sam. xix. 23, אֲלֹהֵי אֶתָּה *also on him*; 2 Chron. xxxv. 21, לֹא עָלֶיךָ אֶתָּה *not against thee*. On the same principle is to be explained Gen. iv. 26, לְשֶׁת אֶתָּה *to Seth, to him also*; x. 21.

4. The *suffix to the verb* is properly always in the accusative (§ 33, 2, a, § 57), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used through an almost inaccurate brevity of expression for the dative, as Zech. vii. 5, הִצְמַחְנִי *did ye fast for me?* i. e. to my advantage, for לִי הִצְמַחְתֶּם; Job xxxi. 18, גִּדְּלַנִּי כְּאָב *he (the fatherless) grew up to me as to a father*, Ez. xxix. 3 comp. verse 9.

Rem. The accusative of the pronoun *must* be expressed by אֲנִי (§ 115), the sign of the accusative, *a*) when the pronoun, for the sake of emphasis, precedes the verb, as אֶתָּה הִרְגֵּנִי Num. xxii. 33; *b*) when the verb has two pronouns in the accusative, only one of which can be a suffix, as הִרְאֵנִי אֲנִי 2 Sam. xv. 25. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14; xv. 13.

5. The *suffixes to nouns*, which are properly *genitives* (§ 33, 2, b), and supply the place of *possessive pronouns*,* express, like

* The possessive pronoun may be expressed by circumlocution, after the manner of the Aramæan; Ruth ii. 21, הַנְּעָרִים אֲשֶׁר לִי *the servants which (are) to me, for my servants*; especially after a substantive which is followed by another in

nouns in the genitive (§ 112, 2), not only the subject but also the object. E. g. *הַמַּסִּי the wrong done to me*, Jer. li. 35; *יִרְאָתוֹ the fear of him*, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 109, 1). This occurs most frequently in the case (mentioned § 104, 1), where the second noun is used to express a quality of the first and serves for an adjective to it; e. g. Ps. ii. 6, *הַר קָדְשִׁי my holy mount*; Is. ii. 20; xxxi. 7, *אֱלִילֵי כֶסֶף his silver idols*.

We seldom have the construction *וְרָכָה זִמָּה thy lewd conduct*, Ez. xvi. 27; comp. xviii. 7. So also Lev. vi. 3; Ps. xxx. 8.

Rem. 1. Through a certain inaccuracy, which probably passed from the colloquial language to that of books, masculine pronouns are sometimes used in reference to feminine substantives (Gen. xli. 23; Ex. i. 21). The reverse also occurs, but more rarely, Deut. v. 24; 2 Sam. iv. 6.

2. The accusative of the pronoun, as object of the verb, is often omitted, where it can be easily supplied from what has preceded, e. g. the accusative *it*, after verbs of saying, as *וַיֹּאמֶר like dixit, he said it*, Ex. xix. 25, *וַיֹּאמֶר and he told it*, Gen. ix. 22; but also after other verbs, e. g. Gen. xxxviii. 17, *till thou (send) it*; xxiv. 12, *let (it) meet me*.

3. There is, on the contrary, a redundancy of expression, when the noun for which the pronoun stands is itself employed in apposition after it, e. g. Ex. ii. 6, *she saw him, the child*; Ez. x. 3, *בָּבֶאוֹ הָאִישׁ when he went in, the man*; 1 Sam. xxi. 14. So also Gen. ii. 19, *נֶפֶשׁ חַיָּה . . . לוֹ to it, the living creature*; and with repetition of the preposition, Josh. i. 2.

4. In some instances the force of the nominal suffix or possessive pronoun has become so weak, that it has almost ceased to exist. E. g. *אֲדֹנָי my Lord* (prop. *my lords*, see § 106, 2, *b*), used first in addressing God (comp. Ps. xxxv. 23), then without regard to the pronominal suffix, *the Lord*, meaning God; * *וְיַחְדָּי* (prop. *in its connexions = it together*), e. g. *כְּלִי-יַחְדָּי* Ex. xix. 8, then even after the first person, without regard to the suffix, as *אֶנְחֵנִי יַחְדָּי* 1 Kings iii. 18; comp. Is. xli. 1, after the second person in Is. xlv. 20. Similar is—*hear, ye nations כְּלָם* Micah i. 2.

the genitive, as in 1 Sam. xvii. 40. (Comp. the analogous mode of expressing the genitive, § 113.)—In this case there is sometimes a pleonastic use of the suffix, as *שְׁלֹשָׁמֶה מִשְׁתֹּו prop. his litter of Solomon*, Cant. iii. 7; comp. i. 6.

* See *Gesenii Thesaurus Linguae Hebraeae*, p. 329. Compare the Phœnician names of idols *Adonis* (אֲדֹנִי) and *Baalṭis* (בַּעַלְתִּי), also the French *Notre Dame*.

SECT. 120.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS.

1. The pronoun of the third person **הוא**, *fem.* **היא**, *plur.* **הֵמָּה**, *fem.* **הֵנָּה**, **הֵן** (*is, ea, id; ii, eæ, ea*) may also [like adjectives] be joined to substantives, and should then take the article, if the substantive has it, e. g. **הַיָּמִים הָהֵם** *is vir*, **בְּיָמֵי הָהֵם** *eo die* [comp. in vulgar English *in them days* for *in those days*]. See an exception in § 109, 2, *b*.

When employed in this way, **הוא** is to be distinguished from the demonstrative **זֶה**; for **זֶה** = *οὗτος*, *hic*, always points to an object present or near, but **הוא** = *αὐτός*, *is*, indicates (like the article, § 107) an object already mentioned or known [the former answering to *this* and the latter nearly to *that*]. The distinction is clearly seen in Judges vii. 4, *of whom I say to thee, "this (זֶה) shall go with thee," that one (הוא) shall go with thee; and of whomsoever I say to thee, "this (זֶה) shall not go with thee," that one (הוא) shall not go.* So also in Ps. xx. 8 **אֵלֶּה אֲדַוּנוּ** and **הָמָּה אֲדַוּנוּ** in vs. 9. Hence **הַיּוֹם הַזֶּה** *this day* means the day in which any one speaks or writes (Gen. xxvi. 33), but **הַיּוֹם הַהוּא** [that day] means the day or time of which the historian has just made mention (Gen. xv. 18; xxvi. 32), or the prophet just predicted (Is. v. 30; vii. 18, 20), and goes on to relate or to predict.

2. The *demonstrative* **זֶה** (also **זוּ**, **זֹה**), has also, especially in poetry, the force of the relative **אֲשֶׁר**; comp. in Eng. *that* for *which*. E. g. Ps. civ. 8, *to the place לָהֶם זֶה יִסְדָּתָהּ לָהֶם* *which thou hast destined for them*. It is even employed (like **אֲשֶׁר**, § 121, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion זֶה שְׁכֵנֶתָּה בּוּ* *on which thou dwellest*.

זֶה is used adverbially, *a*) for *there*, **זֶה הִנֵּה** *see there!* and then merely as an intensive particle, especially in questions, as **זֶה לָמָּה** *wherefore then?* (prop. *wherefore there?*), *b*) in reference to *time*, for *now*, as **זֶה פַּעַמַּיִם** *now (already) twice*, Gen. xxvii. 36.

3. The interrogative **מִי** can be used in reference to a plural, as **מִי אֵלֶּה** Gen. xxxiii. 5 (for which, however, **מִי וְאֵם** is more accurately used, Ex. x. 8); also in reference to things, yet only when the idea of persons is implied, e. g. **מִי שָׁכֵם** *who are the Shechemites?* Judges ix. 28; comp. Gen. xxxiii. 8.—**מִי** may also stand in the genitive, as **מִי בַת** *whose daughter?* Gen. xxiv. 23. It is also used indefinitely for *any one whoever*, and **מֶה**

for *any thing whatever* (Job xiii. 13). For *מה* in this sense we have also the specific term *מאומה* (from *מה ומה* *quidquid*).

On the use of *מה* in the sense of negation, see § 150, 2, first Note.

SECT. 121.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun *אשר* often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns. E. g. *שם* *there*, *שם* — *אשר* *where*; *שמה* *thither*, *שמה* — *אשר* *whither*; *משם* *thence*, *משם* — *אשר* *whence*. In the same manner the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.

Dative, *לו* *to him*, *לו אשר* *to whom*; *להם*, *להן* *to them*, *אשר להם*, *אשר להן* *to whom*.

Accusative, *אתו*, *אתה* *him, her*; *אשר אתו*, *אשר אתה* *whom* (*quem, quam*).

With *prepositions*, *בו* *therein*, *בו אשר* *wherein*, *ממנו* *therefrom*, *אשר ממנו* *wherefrom*.

Genitive, *אשר לשנו* *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by *אשר* alone, as in Gen. ii. 2.

Rem. 1. The Hebrew is able in this way to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in German [and English] the third must be used. E. g. Gen. xlv. 4, *אשר אתי*; Num. xxii. 30, *אשר עלי*; Is. xli. 8, *אשר בחרתי* *whom I have chosen*; Hos. xiv. 4. But in the nom. of the 1st and 2d person this is admissible also in German, e. g. *der ich*, *der du*, *die wir*, where *der* stands for *welcher*, and serves (like the Heb. *אשר*) merely as a sign of relation.

2. The word *אשר* is commonly separated from the one which it thus affects by one or more words, as *אשר היה שם* *where was*, Gen. xiii. 3. Only seldom are they written together as in 2 Chron. vi. 11.

2. Before *אשר* we are often to supply the personal or demonstrative pronoun (*he, she, that*, see § 122, 2), as in Latin *is* before *qui*. E. g. Num. xxii. 6, *ואשר תאר* *and (he) whom thou cursest*; Is. lii. 15, *אשר לא שמעו* *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before *אשר*; the preposition is then construed with the supplied pronoun, and the relative takes the case which is required by its connexion with the following part of the sentence.

E. g. לְאִשֶּׁר *to him who*, and *to them who*; אֶת־אִשֶּׁר *him who, that which, or those who*; מֵאִשֶּׁר *from him who, from those who or which*; כַּאֲשֶׁר *prop. according to that which, hence, as*.*

Sometimes the idea of place or time is also to be supplied; as בְּאִשֶּׁר *in (that place) where?* מֵאִשֶּׁר *from (that time) when*.

3. The pronoun אֲשֶׁר may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction, *the woman I love; the book I told you of*; where the only indication of the relative is the position of the relative clause as subordinate to a preceding word. This omission of אֲשֶׁר (most frequent in poetry) takes place,

- a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, בְּאֶרֶץ לֹא לָהֶם *in a land (which belongs) not to them*; Gen. xxxix. 4, כָּל־יְשֻׁלֹּוֹ *all (which) was, i. e. belonged, to him*, comp. vs. 5, where אֲשֶׁר is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words אֲשֶׁר is employed).†
- b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, *happy the man, לֹא יִחַשֵׁב יְהוָה לוֹ עֲוֹן to whom Jehovah imputeth not sin*; Job iii. 3; Ex. xviii. 20. Frequently in specifications of time, when it would have the signification *when*; Ps. iv. 8, עֵת דִּגְנָם וְתִירוֹשָׁם רַבּוֹ *in the time (when) their corn and new wine are abundant*; Jer. xxxvi. 2.
- c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Job xxiv. 19, *Sheol [carries away] הַטָּאִי (those who) sin*; comp. vs. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12, לֹא אֶל־הִכִּינוֹתַי *to (the place which) I have prepared for it*; comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the

* Very rare are the examples in which the preposition before אֲשֶׁר refers, as with us, to the relative itself, viz. בְּאִשֶּׁר Is. xlvii. 12, for בְּהֵם *in which*, and עִם אֲשֶׁר Gen. xxxi. 32, for עִם *with whom* (xliv. 9, 10). Comp. also אֶת אֲשֶׁר־הִקְרִי Zech. xii. 10, for אֶת *for*.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xxiii. 39; Ex. xiv. 13); though it is sometimes omitted, Ex. xviii. 20; 2 Sam. xviii. 14; especially in poetry, Ps. xviii. 3; xlix. 13, 21; Deut. xxxii. 17; Job iii. 3.

preceding noun takes the *constr. st.* E. g. Ex. iv. 13, בְּיָד הַשְּׁלֵחַ *by the hand* (of him whom) *thou wilt send*; Hos. i. 2, תְּחִלַּת הַדְּבָרִים הַהֵם *the beginning* (of that which) *Jehovah spake*; Ps. lxxxi. 6, שָׁמַע לֹא דְרֵעָתִי *the speech* (of one whom) *I knew not*; lxv. 5; Lam. i. 14; Jer. xlviii. 36. Comp. § 114, 3.

2. Relative clauses are joined on also by means of the *copula* (וְ), e. g. Job xxix. 12, *the orphan*, וְלֹא עֹזֵר לוֹ *and that hath no helper*.

SECT. 122.

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun *myself*, *thymself*, *himself*, is expressed, *a*) by the conjugations *Niphal* and *Hithpael*; *b*) by the personal pronoun* (as a suffix to a noun or preposition), e. g. Gen. xxii. 3, *Abraham took two of his servants* אִתּוֹ *with him*, for *with himself*; 1 Sam. i. 24, *she carried him up* עִמָּה *with her*, for *with herself*; Gen. viii. 9; Jer. vii. 19; Ez. xxxiv. 2, 8, 10; *c*) by circumlocution with substantives, especially נָפֶשׁ, e. g. לֹא אֲדַע נַפְשִׁי *I know not myself*, Job ix. 21; Jer. xxxvii. 9; בְּקִרְבָּהּ *within herself* (prop. *in her inner part*), Gen. xviii. 12.

2. The personal or demonstrative pronoun is omitted (comp. § 121, 2) before אֲשֶׁר in all cases, both singular and plural: very seldom it is expressed by the interrogative pronoun, as מַה־שֶּׁ *that which*, Eccles. i. 9; iii. 15.

Rem. 1. *Each*, *every one*, with reference to a person, is expressed by אִישׁ *a man*, sometimes repeated אִישׁ אִישׁ Ex. xxxvi. 4, אִישׁ וָאִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כָּל, commonly without the article (§ 109, 1); by repetition בְּבֹקֶר בְּבֹקֶר *every morning*; also by the plural לְבֹקֶרִים *every morning* Ps. lxxiii. 14.

2. *Any one*, *some one*, is expressed by אִישׁ Ex. xvi. 29; Cant. viii. 7; and by אֲדָם Lev. i. 2; *any thing*, *something* (especially in connexion with a negation), by הֶבֶר כֹּל־דָּבָר without the article. The latter is also expressed by an appropriate word מְאוּמָה formed from מָה וְמָה Gen. xxii. 12 (comp. § 120, 3).

3. *Self*, *the same*, *self-same* is expressed, in reference to persons or things, by הוּא, הִיא, as הָאִישׁ הַזֶּה Job i. 1, *this same man*; in reference to things, the noun טָעַם prop. *bone*, *body* (in this case fig. for *essence*, *substance*) is also employed as a periphrasis for the pronoun; e. g. Gen. vii. 13, בְּטָעַם הַיּוֹם הַזֶּה *on the self-same day*, comp. בְּטָעַם הָיוֹ *in his very prosperity*, i. e. in the midst of his prosperity (Job xxi. 23).

* So also in the German of Luther's time, as *er machte ihm einen Rock* (where *ihm* stands for *sich*), which may be literally rendered into old-fashioned English thus, *he made him* (i. e. for himself) *a coat* — Tr.

The Arabic, in a similar manner, expresses the idea *self* by *eye, soul, spirit*; the Rabbinic by עַצְמוֹ, גִּבָּתוֹ *bone*, גִּבּוֹתוֹ *body*; the Amharic by ראש *head*. Comp. in middle High German *mîn lîp, dîn lîp*.

4. *The one — the other* (*alter — alter*) is expressed by הַזֶּה or הַהוּא repeated, or by איש with אח brother or רֵעַ friend, and where the feminine is required, by אִשָּׁה woman, with אחות sister or רֵעִי friend; both the *masc.* and *fem.* forms are used also with reference to inanimate objects of the same gender. The same form is used to express *one another*, as Gen. xiii. 11, *and they separated*, וַיִּפְּדוּ אֶחָד מֵעַל אֶחָיו *the one from the other*, i. e. *from one another*; Gen. xi. 3, *they said* וַיֹּאמְרוּ אֶל-רֵעֵהוּ *to one another*; Ex. xxvi. 3, *five curtains shall be joined* וַיֹּאמֶר אֶל-אֲחֹתָהּ *to one another*.

5. *Some* is often expressed by the plural form alone, as יָמִים *some days* Dan. viii. 27, שָׁנִים *some years* Dan. xi. 6, 8; and sometimes by יֶשׁ אֲשֶׁר *sunt qui* Neh. v. 2-4.

CHAPTER III.

SYNTAX OF THE VERB.

SECT. 123.

USE OF THE TENSES IN GENERAL.

FROM the poverty of the Hebrew language in the means of expressing the absolute and relative divisions of time (§§ 40 and 48), we might naturally expect some *variety* in the uses of the same tense.

We are not to infer from this, however, that there was scarcely any well-defined and regular use of the two existing tenses; on the contrary each of them has its distinct sphere, as already intimated in the first Note on page 103. The *Preterite* serves to express what is finished and past, whether it actually belongs to the past, or properly lies in the present or even in the future, and is only represented as past, that it may thus appear as certain as if it had already happened, or that it may stand, as relatively earlier, in comparison with a subsequent event. The *Future* [called also *Imperfect* and *Tempus Infectum*], on the contrary, expresses what is unfinished, hence what is continued and in progress (even in the past), what is coming to pass and

about to be. The Future is, besides, especially used in a modified form (§ 48) for expressing the relations of the optative, the jussive, and the subjunctive. We must further add the peculiarity of the Hebrew diction mentioned already in § 48b, namely, that of joining, by means of *Vav conversive*, futures to a preterite and preterites to a future. Fuller information on these points will be found in the following sections.

It is a false view, which regards the so-called Preterite and Future not as tenses, but as designed originally to express distinction of *mood** rather than relations of *time*.

As examples of the Preterite and Future used expressly to denote opposite relations of time, we refer to Is. xlv. 4, אָנֹכִי עָשִׂיתִי וְאֲנִי אֶשָּׂא *I have done it, and I will (still) bear (you)*; and vs. 11, הִבְרֵתִי אֵם אֲבִיאָהּ וְצִרְתִּי אֶהָא *I have spoken it and will bring it to pass, I have purposed and will accomplish it*; Deut. xxxii. 21; Neh. i. 12.

SECT. 124.

THE USE OF THE PRETERITE.

The Preterite stands :

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, מִי הִגִּיד לָהּ *who has declared to thee?* vs. 13, *why hast thou done this?* Comp. verses 14, 17, 22. Hence it is used [for the historic tense] in the narration of past events, Gen. i. 1, *in the beginning God created* (Pret.) *the heaven and the earth* (comp. xiv. 1; xxix. 17). Job i. 1, *there was* (Pret.) *a man in the land of Uz*; ii. 10.

For this latter purpose the *Future* with *Vav conversive* is commonly used in continued narrative (see § 126b, 1).

2. For the *Pluperfect*. Gen. ii. 2, מְלֹאכְתּוֹ אֲשֶׁר עָשָׂה *his work which he had done*; vs. 5, *Jehovah had not yet caused it to rain*; vii. 9; xix. 27; xx. 18; xxvii. 30; xxxi. 20; Jonah i. 5.

3. For our *Present*, where this denotes a) a condition or attribute already long continued and still existing, as יָדַעְתִּי [comp. *oīda*] *I know*, Job ix. 2, x. 13; יֹדַעְתִּי לֹא *I know not*, Gen. iv. 9; שָׂנְאֵתִי *I hate*,† Ps. xxxi. 7; צִדְקָתִי *I am righteous*, Job

* Much nearer the mark would be the distinction of them into *Actio perfecta* and *Actio infecta*, according to the designation introduced into Latin grammar after Varro.

† Similar in Latin are *novi, memini, odi*.

xxxiv. 5; גְּדֹלָתְךָ *thou art great*, Ps. civ. 1; קטְנֹתִי *I am little*, Gen. xxxii. 11; or *b*) a permanent or habitual action (often in the expression of general truths) as אֹמְרָתִי *I say, I mean*, Job vii. 13, Ps. xxxi. 15, Judges ix. 9, xi. 13.—Ps. i. 1; *happy the man, who walks (הֹלֵךְ) not in the counsel of the ungodly, nor stands (עֹמֵד) in the way of sinners, nor sits (יֹשֵׁב) in the seat of scorers*; x. 3, cxix. 30, 40.

Here (in the expression of our present) the Preterite and the Future are used with equal propriety, according as the speaker views the action or state expressed by the verb as already existing before, but still continuing or perhaps just now ending, or as then first about coming to pass, in progress, or perhaps occurring at the instant (comp. § 125, 2). Accordingly we find in nearly the same sense לֹא יִכְלֶתִי Ps. xl. 13 and לֹא אֵיכָל Gen. xix. 19, xxxi. 35. In such cases the two tenses are often employed interchangeably, e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. Even for the *Future*, in *protestations* and *assurances*, in which the mind of the speaker views the action as already accomplished, being as good as done. In German [and English] the Present is sometimes used, in this case, for the Future. So in stipulations or promises in the way of a compact, Gen. xxiii. 11, *I give (נָתַתִּי) to thee the field*, vs. 13, *I give (נָתַתִּי) money for the field*, particularly in promises made by God, Gen. i. 29, xv. 18, xvii. 20. Also in confident discourse, especially when God is said to be about to do something, e. g. פְּדִיתָה אֹתִי יְהוָה *thou deliverest me, O Jehovah*, Ps. xxxi. 6; hence frequently used in lively representations of the future and in *prophecies*, e. g. Is. ix. 1, *the people who walk in darkness see (רָאוּ) a great light*; v. 13, *therefore my people goes into captivity (אָלָה)*; verses 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. (In these cases also the Preterite may be interchanged with the Future, see e. g. Is. v.). Comp. No. 6.

In Arabic the Preterite, made still stronger by the particle כִּי, is likewise employed in emphatic promises, &c. They say, *I have already given it to thee*, meaning, it is as good as done.*

* The assurance that something will happen, can also serve to express the wish that something may happen. So Gen. xl. 14, 'וְהִזְכַּרְתִּי וְגו' *and do thou a kindness, I pray, to me* (prop. thou surely doest kindness to me, I hope), and make mention of me to Pharaoh. The addition of נָא makes the sense of the Pret. here unquestionable. In Arabic, likewise, the Pret. is employed in wishes

5. For those *relative tenses*, in which the past is the principal idea, viz. *a*) for the *Imperfect subjunctive* (which is, however, expressed by the Fut. also, § 125, 5); e. g. Is. i. 9, בְּסֹדֶם כְּמִינָהּ לְעִמְרָהּ הָיִינוּ *we should have been [essemus] as Sodom, we should have resembled Gomorrha*; Job iii. 13; *b*) for the *Pluperfect subjunctive*, Is. i. 9, לֹא־יָצַח הוֹתִיר *if he had not left*; Num. xiv. 2, לֹא־מָתוּ *if we had but died!* (לֹא with the Future would be, *if we might but die!* § 133, 2); Judges xiii. 23; Job x. 19, אֵיךְ לֹא־הָיִיתִי אֲהִיָּה *I should be as if I had never been*; *c*) for the *Future perfect* (*futurum exactum*), e. g. Is. iv. 4, אָם־רָחַץ *when he shall have washed away, prop. he has washed away*; vi. 11.—Gen. xliii. 14, בְּאֲשֶׁר שְׂכַלְתִּי שְׂכַלְתִּי *if I am bereaved (for if I shall be), then I am bereaved* (the language of desponding resignation).

* * *

6. In all the foregoing cases we have viewed the Preterite in its independent use, when not connected with preceding verbs. But its use is no less diversified, when it is joined to preceding verbs by the conjunction ׀ (*Vav conversive of the Preterite*). *It then takes the tense and mood of the verb going before, and it shifts the tone forward as explained above in § 48, 3.* Hence it stands

a) most frequently for the *Future*, when that tense goes before it, e. g. Gen. xxiv. 40, *Jehovah will send his angel וְהֵצִילֶךָ וְרִבְּךָ and prosper thy way* (prop. and then he prospers). Judges vi. 16; 1 Sam. xvii. 32. Here the Future, in the progress of the discourse, passes over by means of the Pret. into easy description, and the sense of the Pret. follows the usage explained in No. 4 above. Also

b) for the *Present subjunctive*, when the preceding Future form has this sense (according to § 125, 3); e. g. Gen. iii. 22, וְשָׁלַח יָדוֹ וְלָקַח וְאָכַל *lest he put forth his hand and take and eat* (prop. and so takes and eats); xxxii. 12; xix. 19; Num. xv. 40; Is. vi. 10.

c) for the *Imperative*, when a verb in that form goes before; e. g. Gen. vi. 21, לָקַח לָהּ וְאַסְפָּתָהּ *take for thyself and gather* (prop.

and obtestations. In Heb. farther Job xxi. 16, *the counsel of the wicked רָחֲקָה מִנִּי be far from me!* xxii. 18. Comp. the use of the Preterite when following the Imperative, in No. 6, *c*.

and then thou gatherest); xxvii. 43, 44. As in the case under letter *a*, the command here passes over into a description of that which is to be done. At times the Pret. in this sense is put separate from the *Vav*, as in Ps. xxii. 22.

d) for the *past* or the *present* time, according as the preceding Pret. or Fut. may require.

Rem. 1. The *Pret.* with *Vav conv.* relates to futurity, also when it is not preceded by a *Future tense*, but by some other indication of futurity. Exod. xvi. 6, 7, עֶרֶב וַיֵּדְעֻם at even, then ye shall know; xvii. 4, yet a little while וַיִּסְקְלוּנִי and they will stone me; 1 Sam. xx. 18.

The *Pret.* with *Vav conv.* may be thus employed in the sense of the *Fut.* (and *Imp.*), even when there is no indication of futurity, e. g. after antecedent clauses which imply *a*) a cause, or *b*) a condition. Comp. *וְ* letter *a*, Num. xiv. 24, because another spirit is with him וַיְהִי אֵתִירִי and (therefore) I will bring him; and without the causal particle, Gen. xx. 11, there is no fear of God in the place וַיִּהְיֶה וַיִּקְרְבוּ and (therefore) they will kill me (for because there is, &c.); xlv. 12, 13; Ex. vi. 6. Comp. Ps. xxv. 11, for thy name's sake וַסְלַחֲהָ so forgive (or thou wilt forgive). For letter *b*, Gen. xxxiii. 10, if I have found favour וְלָקַחְתָּ then take; and without the conditional particle (§ 152, 4, *a*), Gen. xlv. 22, should he leave his father וַיָּמָת then he (the father) would die; xxviii. 29; xlii. 38; Is. vi. 7, lo, this touches thy tips וַיִּסַּר and so is taken away thy iniquity.—Also to other very various specifications of the present we find appended by means of *וְ* with the *Pret.* those of the future (e. g. Judges xiii. 3, thou art barren וַתְּהִי רֵיקָנָה but thou shalt conceive and bear; 1 Sam. ix. 8, here is the fourth part of a shekel וְנָתַתִּי that will I give), or expressions of a wish (e. g. Ruth iii. 9, I am Ruth וּפָרְשָׁה then spread), or also of interrogation (e. g. Exod. v. 5, the people are many in the land וְהִשְׁבַּתָּם אִתָּם and will you let them rest? Gen. xxix. 15; 1 Sam. xxv. 10, 11).

2. A very frequent formula in prophetic language (like וַיְהִי and it came to pass in the language of history) is וַיָּהִי and it will come to pass. This is found both with a preceding Future and without it (see Rem. 1), especially when a particular time is named, as Is. vii. 18, וַתְּהִי בַיּוֹם וַיִּהְיֶה וַיִּשְׂרָק.

SECT. 125.

USE OF THE FUTURE.

The significations of the Future are perhaps still more various than those of the Preterite. But the language has here a more definite expression for certain relations of mood, inasmuch as it has (according to § 48) a shortened and a lengthened form of the Future, the former in the jussive sense and the latter in the cohortative (see § 126). The *Vav conversive* also has a very ex-

tensive influence on the force of this tense (§ 126b). Yet the shortening, as has been shown in treating of the verb, is not obvious in all the forms, and in other respects, also, there is some uncertainty, so that the common form occurs in almost all the relations for which the shortened form is especially designed.

The Hebrew Future forms, in general, the exact contrary of the Preterite, and expresses, accordingly, what is unfinished, what is coming to pass and future, but also what is continued and in progress at any point of time, even of the past (see the first Note on § 47).

Hence the Future stands :

1. For strictly *future* time ; Gen. ix. 11, **לֹא יִהְיֶה עוֹד מַבּוּל** *there shall not again be a flood* ; also in narrative for the future with relation to some past point of time, as 2 Kings iii. 27, *the first-born who was to reign (regnaturus erat)*.

2. For *present* time ; 1 Kings iii. 7, **לֹא אֲדַע** *I know not* ; Is. i. 13, **לֹא אוּכַל** *I cannot bear*. Gen. xxxvii. 15. It is employed especially in the expression of permanent states, which exist now and always will exist, hence also in the expression of general truths, e. g. Gen. xliii. 32, *the Egyptians may not eat with the Hebrews* ; Job iv. 17, *is man more just than God* ? ii. 4 ; Prov. xv. 20, **בֶּן חָכָם יִשְׂמַח אָב** *a wise son rejoices his father*, and very often so in Job and Proverbs. Here the Preterite may also be employed (§ 124, 3, a, b).

In the same formula is used sometimes the Preterite, and sometimes the Future, but not necessarily without difference of meaning, e. g. Job i. 7, **מֵאֵן הָבָא** *whence comest thou* ? Gen. xvi. 8, **אֵי-מֶהָ בָּאָה** *whence didst thou come* ?

3. For a series of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive. In this way is expressed what is future or what is expected to occur, according to a subjective view or according to some objective condition. It stands

a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as **אֲשֶׁר כִּי, לְמַעַן, יֵעָן, that,* כֵּן that not**. E. g. Gen. xi. 7, **לֹא יִשְׁמְעוּ אֲשֶׁר** *that they may not understand* ; xxxviii. 16, **כִּי תִבָּא אֵלַי** *that thou*

* When these particles have a different signification, the Future is not used ; e. g. **יֵעָן** *because, with the Pret.* Judg. ii. 20, **אֲשֶׁר** *because*, Gen. xxxiv. 27.

mayest come in to me? Deut. iv. 1, לְמִינֵן תִּהְיֶה *that ye may live*; פֶּן יִשָּׁלַח יְהוָה Gen. iii. 22.

- b) For the Optative; Job iii. 3, יוֹם יֵאָבֵד *pereat dies*; vs. 5, 6, 8; vi. 9. In this sense the lengthened or shortened form is properly used (§ 126, 1, 2), followed often by the particle נָא;* e. g. יִגְמַר־נָא, Ps. vii. 10, *O that might cease* —! יִדְבַּר־נָא עַבְדְּךָ Gen. xlv. 18, *might thy servant speak*, for *let thy servant speak*. Yet, at times, the full form is employed even where the shortened one clearly exists, e. g. תִּרְאֶה *let appear*, Gen. i. 9; comp. xli. 34; אֵל יִרְאֶה Job iii. 9.
- c) For the Imperative, the place of which it always supplies in *negative* commands (prohibitions). When dehortatory it is preceded by אַל, as אַל-תִּירָא *fear not* Gen. xlvi. 3; Job iii. 4, 6, 7 (and in this connexion with אַל the jussive or shortened form is proper to be used); when it expresses prohibition, by לֹא, as לֹא תִגְנוֹב *thou shalt not steal* Exod. xx. 15. It is also used for the Imperative when the third person is required, and for the Imperatives of the passive voice, so far as the forms of these are not in use (see § 46). E. g. יִהְיֶה אֹר *let light be* Gen. i. 3; יִימָת *let him be put to death* Ex. xxxv. 2. Comp. § 126, 2.
- d) For the so-called Potential, where we use *may, can, might, could, &c.* E. g. Gen. ii. 16, אָכַל תֹּאכֵל *thou mayest eat*; Prov. xx. 9, מִי יֹאמַר *who can say*? Gen. xliii. 7, הֵיכֵן יָדָע *could we know*?
4. Even for time *past*. It is thus used chiefly in these cases:
- a) After the particles אָז *then*,† טָרַם *not yet*, בְּטָרַם (*when not yet*) *before*. E. g. Jos. x. 12, יִדְבַּר יְהוֹשֻׁעַ אָז *then spake Joshua*; Gen. ii. 5, טָרַם יְהוָה *there was not yet*; Gen. xxxvii. 18; בְּטָרַם תֵּצֵא *before thou camest forth*, Jer. i. 5. (Compare the use of the Pret. and Fut. in the same sentence, 1 Sam. iii. 7.)
- b) Often also of customary or continued action, and in extended representation, like the Imperfect of the Latin and French languages. Repeated or customary action, as it involves the conception of something yet to be, is properly expressed by the Future. Job i. 5, *thus did* (יַעֲשֶׂה) *Job con-*

* The particle נָא (§ 103) gives to the verb the force of a request and of a wish. On its use with the first person see § 126, 1.

† When אָז signifies *then* in respect to future time, this form of the verb has a future sense (Ex. xii. 48).

tinually; xxii. 6, 7, 8; xxix. 12, 13; Judges xiv. 10; 1 Sam. i. 7; 1 Kings v. 25; Is. x. 6; Ps. xxxii. 4; xlii. 5. Yet also

- c) Of single acts that are done and past, where the Preterite might be expected. Such is the case, at least, in poetry, on the same principle as we employ the Present tense in lively representations of the past. Job iii. 3, *perish the day* אֲנִי־לַדּוֹ in which I was born; vs. 11, מָרָהֶם אִמִּיתָ לָמָּה לָּמָּה why died I not from the womb? iv. 12, 15, 16; x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, לֹא אִירָא . . . נִם כִּי־אֵלֶךְ even if I should go . . . I should not fear; Job v. 8, I would apply unto Goa (were I in thy place); ix. 21, I should not know myself (if I spoke otherwise); x. 18, I had died, and no eye had seen me; iii. 16; vi. 14. In this case, also, the shortened form often occurs (§ 126, 2).

SECT. 126.

USE OF THE LENGTHENED AND SHORTENED FUTURE (COHORTATIVE AND JUSSIVE).

1. The Future as lengthened by the ending ה־ (the *Cohortative*) is used almost exclusively in the first person; and is expressive of *purpose* or *endeavour* (see § 48, 3). Hence this form is employed, a) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, אֲנִלָּה וְאֶשְׂמְחָה let me be glad and rejoice! ii. 3; נִתְקַדָּה come! let us break asunder. Also, with less emphasis, in soliloquy; Ex. iii. 3, אֶסְתַּר־נָּא וְאֶרְאֶה I will go now and see; Gen. xxxii. 21. b) To express a wish, a request (for leave to do something); Deut. ii. 27, אֶעֱבֹרָה let me pass through; Num. xx. 17, נֵעֲבֹרָה־נָּא let us pass through, I pray thee. c) When a purpose is expressed, and the verb is commonly joined by וְ to a preceding Imperative; Gen. xxvii. 4, bring it hither, וְאֶכְלָה and I will eat = that I may eat; xxix. 21; xlii. 34; Job x. 20. Less frequently d) it stands in conditional sentences with *if, though*, expressed or implied, Job xvi. 6; xi. 17; Ps. cxxxix. 8. Moreover it stands, e) frequently after *Vav conversive* (§ 48 b, 2).

In Jeremiah this form is used to give force and emphasis of almost every kind; iii. 25; iv. 19, 21; vi. 10.

2. The shortened Future (the *Jussive*) is used principally, *a*) in the expression of a command or wish, as *פְּרֹעַתָּה* *proferet* Is. lxi. 11, *פְּרֹעַתָּה* *proferat* Gen. i. 24, also joined to a preceding Imperative by וְ (comp. No. 1, c), Ex. viii. 4, *Entreat Jehovah וְיָסֵר* and may he take away = that he may take away; x. 17; Judges vi. 30; 1 Kings xxi. 10; *b*) in prohibition, dissuasion, or negative entreaty, as *אַל-תִּשְׁחָה* *destroy not*, Deut. ix. 26; *אַל-נֶאֱמָן* *ne confidat*, Job xv. 31; xx. 17. *c*) Frequently in conditional sentences (like the Arabic usage) both in the protasis and apodosis. Thus Ps. xlv. 12 (*וְיִתְּצֶנּוּ*); civ. 20 (*וְיִהְיֶה* and *וְיִשָּׁחַת*); Hos. vi. 1 (*וְיָדָה*); Is. i. 2 (*וְיִמָּחַר*); Job x. 16, xiii. 5, xvii. 2, xxii. 28; 1 Sam. vii. 3 (*וְיִצָּל*). *d*) After *Vav conversive* (§ 48 b, 2).

As the jussive form of the Future is far from being always orthographically distinguished from the usual form (§ 48, 4), its force may occasionally be doubtful, especially as the poets now and then employ the shortened form where the usual one might stand without materially altering the sense. The jussive form, in that case, expresses rather a subjective judgment, such as we indicate by *it may be, it might, could, should, must be*, according as the sense and context of each passage may require.

SECT. 126 b.

USE OF THE FUTURE WITH VAV CONVERSIVE.

1. The Future with *Vav conversive* (*וַיִּקְטֹל* and *he killed*, § 48 b, 2), stands only in connexion with something preceding. Most commonly a narrative begins with a *Preterite* and then proceeds in the *Future* with *Vav conversive*; which is the most usual way of relating past events.* E. g. Gen. iv. 1, and *Adam knew* (*וַיֵּדַע*) *Eve his wife, and she conceived and bare* (*וַתַּהַר וַתֵּלֶד*) *Cain*; vi. 9, 10, &c.; x. 9, 10, 15, 19; xi. 12, 13-15, 27, 28; xiv. 5, &c.; xv. 1, 2; xvi. 1, 2; xxi. 1, &c.; xxiv. 1, 2; xxv. 19, 20, &c.; xxxvi. 2-4; xxxvii. 2†

* This construction may perhaps be accounted for by supposing, that what was thus put in the Future was conceived of as *relatively future*, i. e. as later than and subsequent to what had been expressed by the preceding *Preterite*. This conjecture will obviously hold good in the first example given above. Compare Rödiger's own view of the *Preterite* in § 123.—TR.

† The preceding *Pret.* is, at times, only implied in the sense, e. g. Gen. xi. 10, *Shem (was) 100 years old וַיֵּלֶד* and he begat, x. 1. So also in this sentence: on

2. If there be, however, any connexion with an earlier event, the *Fut.* with *Vav conv.* may even begin a narrative or a section of one. In this case we find a very frequent use of וַיְהִי (*καὶ ἐγένετο*) and it happened Gen. xi. 1; xiv. 1; xvii. 1; xxii. 1; xxvi. 1; xxvii. 1; * וַיֹּאמֶר יְהוָה and Jehovah said, xii. 1.

This use of the Future is found also, especially, *a*) after an antecedent clause, e. g. after *because*, as in 1 Sam. xv. 23, *because thou hast rejected Jehovah's word, וַיִּצְאֶסָה therefore he rejects thee*, Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5. *b*) after an absolute noun, e. g. 1 Kings xii. 17, *as to the children of Israel, וַיִּמְלֶךְ עֲלֵיהֶם רְחֹבֶעַם so Rehoboam reigned over them*; ix. 21; Dan. viii. 22.†

The *Vav conv.* (וַ) may be rendered *that* in sentences like the following: Ps. cxliv. 3, *what is man וַתִּדְרֹכֵהוּ that thou takest knowledge of him!* (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou וַתִּירָא that thou shouldst be afraid?* But the idea in the former passage (Ps. cxliv. 3) is this: how insignificant is man? and yet thou dost notice him.

3. As to the relations of time indicated by this *Future of consecution* [see Note *, p. 108], we may remark that it, in accordance always with the preceding tense, may refer

a) To the present time, namely, in continued descriptions of it, when preceded by a *Preterite* (in the sense of a *Present*), Gen. xxxii. 6; Is. ii. 7, 8; Job vii. 9; xiv. 2; or a *Future* (as a *Present*), Job xiv. 10; 1 Sam. ii. 29; or a *Participle*, Nah. i. 4; 2 Sam. xix. 2; Amos ix. 6.

b) Less frequently to futurity, when preceded by a *Preterite* (as a *Future*), Is. v. 15, 16; xxii. 7, 8; Joel ii. 23; Micah ii. 13; or by a proper *Future*, Is. ix. 10; Joel ii. 18, 19, or by an *Imperative*, Ps. l. 6 (also when joined to a clause without a verb, e. g. Gen. xlix. 15, or to an absolute noun, e. g. Is. ix. 11, or when it turns to the future, e. g. Is. ii. 9; ix. 13).

The form וַיְהִי stands for *then had been* in dependent clauses after לֵאמֹר,

the third day וַיִּשָּׂא אֶת־עֵינָיו and he lifted up his eyes, in full it would be: *it happened on the third day that —*, Gen. xxii. 4; Is. xxxvii. 18; vi. 1.

* This connexion is customary when a specification of time is to be made, e. g. Gen. xxii. 1, וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּחְלֶה אֱלֹהִים נִסָּה and it happened after these things, that God tried; xxvi. 8, וַיְהִי כִּי אָרְכּוּ לוֹ שָׁם הַיָּמִים וַיִּשְׁקֶה, xxxix. 13, 15, 18, 19; Judges xvi. 16, 25. See the numerous passages in Gesenius's Thes. Ling. Hebr. p. 372. In a similar way, we found וַיְהִי used of the future in § 124, Rem. 2.

† On the sentences which begin with the *Infinitive* or *Participle* and then proceed with this *Future of consecution*, see § 129, Rem. 2, and § 131, Rem. 2.

e. g. Is. xlviii. 18, 19; and נֶאֱמַר in a conditional clause, e. g. Ps. cxxxix 11 and (if) *I should say* (comp. the common Future § 125, 5).

SECT. 127.

OF THE IMPERATIVE.

1. The Imperative expresses not only command in the strict sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 22, sometimes with נָא , Is. v. 3), wish (Ps. viii. 2, and with לֵךְ Gen. xxiii. 13), permission (2 Sam. xviii. 23; Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence in prophetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard for thou wilt make*. These may be either *a) promises*, Ps. cxxviii. 5, *thou shalt see* (רָאִיתָ) *the prosperity of Jerusalem*; Is. xxxvii. 30; lxv. 18; Ps. xxii. 27; Gen. xx. 7; or *b) threatenings** Is. xxiii. 1, *howl, ye ships of Tarshish, for ye shall (will) howl*; vs. 2, 4; x. 30; xiii. 6. In all these cases the use of the Imp. approaches very near to that of the Fut., which may therefore precede (Gen. xx. 7; xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

In nearly all its significations, the Imperative is enlivened or strengthened by the addition of the particle נָא *age!* (§ 103), thus in the sense of *command*, both the milder (*do now this or that*), e. g. Gen. xxiv. 2, and the sterner or menacing, e. g. Num. xvi. 26; xx. 10; and in the sense of *entreaty*, e. g. נָא אֶמְרֵי Gen. xii. 13. In the sense of ironical permission we have נָא עֲמִידִי-נָא *only persist!* Is. xlvii. 12.

2. We may, from the above, explain the peculiar use of two Imperatives joined by *and*: *a)* where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition implied in the first (like *divide et impera*), e. g. Gen. xlii. 18 $\text{זֶאֱכָה עֵשֶׂי וְחָיִי}$ *this do, and (ye shall) live*; Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread*; Ps. xxxvii. 27; Prov. vii. 2; ix. 6; Job xxii. 21; Is. xxxvi. 16; xlv. 22; Hos. x. 12; Amos v. 4, 6; *b)* where a threat is expressed, and the first Imp. tauntingly permits an act, while the second denounces the consequences; Is. viii. 9, $\text{רָעִי עֲמִידִי רָחֹק}$ *rage on, ye*

* Analogous is the form of menace in the comic writers, *vapula*, Terent. Phorm. V. 6, 10, *vapulare te jubeo* Plaut. Curculio, IV. 4, 12.

people, and ye shall soon be dismayed; Is. xxix. 9. In the second member, the Fut. also may be used; Is. vi. 9; viii. 10; 1 Sam. xvii. 44.

Rem. 1. How far the Pret. and Fut. may be employed to express command has been shown in § 124, 6, c, and § 125, 3, c.

2. It is incorrect to suppose that the form of the Imp. is used, as some grammarians maintain, for the *third* person (*let him kill*). Among the examples adduced of this usage is Gen. xvii. 10, הַמּוֹל לָבָם כָּל־יּוֹכֵר *every male among you shall be circumcised*. (In verse 12 הַמּוֹל is used. But הַמּוֹל is the Infinitive, which gives the same sense, § 128, 4, b). Equally mistaken are the other examples, viz. Ps. xxii. 9 (לֵב Inf.); Gen. xxxi. 50; Judges ix. 28; Is. xlv. 21 (in the last three passages we have actual Imperatives of the 2d person).

SECT. 128.

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45, 1, when there is occasion to express the action of the verb by itself, neither connected with something following nor dependent on a preceding noun or particle.* The most important cases of its use are:

1. When it is governed by a *transitive verb*, and consequently stands as an accusative. Is. xlii. 24, לֹא אָבוּ הָלוֹךְ *they would not go*; vii. 15, לִדְעֹתוֹ מֵאִס בָּרַע וּבָחַר בְּטוֹב *until he learn to refuse the evil and choose the good*; Jer. ix. 4. (Here, however, the *Inf. constr.* is oftener used, with or without a preposition, always according to the construction of the preceding verb, § 139, 1, 2.)

In the same construction is Is. xxii. 13, *behold! joy and gladness* 'הָרוּג בָּקָר וְשָׁחוּט צֹאן וְגו' *the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine* (where the Infinitives are mere accusatives governed by *behold!*); v. 5, *I will tell you what I will do to my vineyard, I will tear it away* . . . פָּרוֹץ גְּדָרוֹ הִסֵּר מִשּׁוֹבָקָיו *the taking away (to take away) its hedge and the tearing down its wall,—q. d. that will I do*.

2. When it is in the accusative and used *adverbially*† (in

* Here the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second, before which it is to be supplied by the mind, stands in the absolute form, as לֶאֱכֹל וְלִשְׁתּוֹ *to eat and (to) drink*, Ex. xxxii. 6; comp. 1 Sam. xxii. 13; xxv. 26; Jer. vii. 18; xlv. 17. This case is analogous with that explained § 119, 3. Comp. also No. 4, a, of this section.

† On the Accusative as a *casus adverbialis*, see § 116. In Arabic it takes, in

Latin as *gerund* in *do*); e. g. הַיֵּטֵב *bene faciendo*, for *bene*, הַרְבֵּה *multum faciendo* for *multum*. Hence,

3. When it is used for emphasis in connexion with a *finite verb*.

a) It then stands most commonly *before* the finite verb, to which it gives, in general, *strength* or *intensity*. 1 Sam. xx. 6, יִשְׁאַל נִשְׁאַל מִמֶּנִּי *he urgently besought of me*; Gen. xliii. 3, *he strictly charged us* (הִצַּד הָעִיד). A very clear example is in Amos ix. 8, *I will destroy it from the surface of the earth, except that I will not utterly destroy* (לֹא הִשְׁמִיר אֶשְׁמִיר) *the house of Jacob*. Judges i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, *could we (then) know?* xxxvii. 8, הַמֶּלֶךְ תִּמְלֹךְ עָלֵינוּ *will thou (indeed) rule over us?* xxxi. 30, *thou art gone** (הָלַךְ) (נִכְסְסָה נִכְסַּפְתָּ), *since thou so earnestly longest*; Judges xv. 13, *we will bind thee, but we will not kill thee*; 2 Sam. xxiv. 24; 1 Sam. ix. 6; Hab. ii. 3.

b) When the Inf. stands *after* the finite verb, this connexion generally indicates *continued* or *lasting* action. Is. vi. 9, שָׁמְעוּ שָׁמְעוּ *hear on continually*; Jer. xxiii. 17; Gen. xix. 9, וַיִּשְׁפֹּט שָׁפֹט *and he will needs be playing the judge!* Two Infinitives absolute may be thus used; 1 Sam. vi. 12, וָלָכִי הָלֹךְ וָנָעוּ *they went going on and lowing, for they went on lowing as they went*; 1 Kings xx. 37. Instead of a second Inf. is sometimes used a finite verb (Josh. vi. 13), or a participle (2 Sam. xvi. 5).

Rem. 1. This usage in regard to the position of the Inf. is certainly the *common* one, though not without exceptions. It sometimes follows the finite verb which it strengthens, when the idea of *repetition* or *continuance* is excluded by the connexion. Is. xxii. 17; Jer. xxii. 10; Gen. xxxi. 15; xlv. 4; Dan. x. 11, 13. In Syriac, the Inf. when it expresses intensity

this case, the sign of the Accusative. In general, the *Inf. absol.* answers in most cases (see Nos. 1, 2, 3, of this section) to the Accusative of the Infinitive, to which No. 4 also is to be referred.

* As much as to say, I understand well wherefore thou art *gone*, namely from earnest longing. The Vulgate renders it, *esto, ad tuos ire cupiebas*.

stands always *before*, and in Arabic always *after*, the finite verb.—When a negative is used, it is commonly placed between the two (Ex. v. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Inf. absol.* of the same conjugation (Gen. xvii. 13; xl. 15), but also that of Kal (e. g. טָרַף טָרַף Gen. xxxvii. 33; Job vi. 2), or of another of the same signification (Lev. xix. 20; 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb הָלַךְ is frequently employed, with the signification to *go on*, to *continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 13, וַיֵּלֶךְ הָלוֹךְ וְגָדַל, *he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 3, וַיֵּשְׁבוּ הַמַּיִם וַיִּשְׁבּוּ הַמַּיִם . . . הָלוֹךְ וְשׁוֹב, *and the waters flowed off continually*. (The participial construction is also frequent here: e. g. 1 Sam. ii. 26, הַנֶּעֱרָב הָלַךְ וְגָדַל הַלֵּל וְגָדַל הַלֵּל וְגָדַל הַלֵּל, *the child Samuel went on increasing in stature and in goodness*; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually*.

4. When it stands in place of the *finite verb*. We must here distinguish the two following cases, viz.

- a) When it is preceded by a finite verb. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being simply put in the Infinitive with the same tense and person implied. (Comp. § 119, 3.) So with the *Pret.* Dan. ix. 5, מִרְדֵּנוּ וְסוּר, *we have rebelled and (we have) turned away*; Gen. xli. 43, הִצַּח לוֹ רֶכֶשׁ וַיַּעֲרֵב, *he caused him to ride in the second chariot, and placed him*; 1 Sam. ii. 28; Jer. xiv. 5. With the *Fut.* Jer. xxxii. 44, יִשְׂאוּ כֶּסֶף וְיִכְרוּ שָׂדֵי, *they will buy fields for money (Fut.), and write and seal bills of sale, and take witnesses* (three Infinitives), Num. xv. 35.
- b) It may stand at the beginning of the sentence, without a preceding finite verb. The Infinitive (being the pure abstract idea of the verb) may serve as a short and emphatic expression for any tense and person which the connexion requires. E. g. it stands α) for the *Pret.* in lively narration and description, like the Latin *Infinitivus historicus*. Is. xxi. 5, עָרֹךְ הַשֻּׁלְחָן, *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare &c.* Hos. iv. 2. Also β) for the *Fut.* in its proper sense. 2 Kings iv. 43, אֲכָל וְהוֹתַר, *to eat and to leave thereof* (sc. ye shall do); γ) most frequently for the emphatic *Imp.* (comp. § 46, Note *),

as Deut. v. 12. שְׁמֹר *to observe* (sc. thou art to, ye are to); so Ex. xx. 8, זָכוֹר *to remember* (oughtest thou); hence, with the full form, תִּשְׁמֹר תִּשְׁמְרוּן, Deut. vi. 17; זָכַר תִּזְכֹּר, vii. 18. For the *Cohortative* Is. xxii. 13, אָכַל וְשָׁתוּ *to eat and to drink!* (sc. let us eat and drink). 1 Kings xxii. 30 *to disguise myself and go* (will I do).

Rem. 1. The *Inf.* for the *finite verb* is seldom found in connexion with the subject, as in Job xl. 2; Ez. i. 14.

2. The examples are also few of the *Inf. constr.* employed in these cases. Such are Is. lx. 14, where it is used adverbially like the *gerund* in *do*; it is connected with a finite verb in Neh. i. 7 (הִבֵּל), Ps. l. 21 (חֲרִיזָה), Ruth ii. 16 (שָׁל), Num. xxiii. 25 (לָבַי).

SECT. 129.

INFINITIVE CONSTRUCT.

1. The *Inf. constr.* as a verbal substantive is subject to the same relations of case with the noun, and the modes of indicating them (§ 115) are also the same. Thus it is found *a*) in the nominative as the subject of the sentence, Gen. ii. 18, לֹא טוֹב הָיִיתָ לִבְדּוֹ הָאָדָם *not good* (lit. *the being of man in his separation*) *that man should be alone*; *b*) in the genitive, Gen. xxix. 7, עַתָּה הָאֵסָה *tempus colligendi*, here too belongs the case where the *Infinitive* is dependent on a preposition (as being originally a noun), see No. 2; *c*) in the accusative, 1 Kings iii. 7, לֹא אֵדָע צֵאתָ וְבֹאָה *I know not (how) to go out and to come in*, prop. *I know not the going out and coming in*. (In this case the *Inf. absol.* may also be used, § 128, 1.)

2. For the construction of the *Inf.* with prepositions, as in the Greek ἐν τῷ εἶναι, the German [and English] languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, בְּמִגְעוֹ בּוֹ *when he meets him*, prop. *in his meeting with him*. Jer. ii. 35, עַל אֲמַרְךָ *because thou sayest*, prop. *on account of thy saying*. Gen. xxvii. 1, הָיוּ עֵינָיו כְּחֹל *so that he could not see* (comp. the use of מִן before a noun to express *distance from*, and the *absence* or *want* of a thing). The lexicon must be consulted for particular information on the use of the different prepositions.

3. With respect to relations of time, the *Infinitive* refers also to the past (comp. on the *Participle*, § 131, 2), e. g. Gen. ii. 4, בְּהִבְרָאם *when they were created* (prop. *in their being created*).

Rem. 1. הָיָה לַעֲשׂוֹת (or לַעֲשׂוֹת with the omission of הָיָה) signifies 1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do* (comp. *I am to play*), as Gen. xv. 12, וַיֵּרָד הַשָּׁמֶשׁ לָבוֹא and the sun was about to go down. Hence it serves for a periphrasis of the Fut. 2 Chr. xxvi. 5, וַיָּרֶם לְפָנָיו אֱלֹהִים and he served God; without הָיָה in Is. xxxviii. 20, יְהוָה לְהוֹשִׁיעַנִי Jehovah saveth me; xxi. 1; Eccles. iii. 15; Prov. xix. 8; comp. xvi. 20. 2) *It is to do for it must be done* (comp. *I am to give*). Jos. ii. 5, וַיִּהְיֶה הַשַּׁעַר לְסָגוֹר and the gate was to shut for was to be shut. More commonly without הָיָה; 2 Kings iv. 13, מָה לַעֲשׂוֹת what (is) to be done; 2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Latin *non est solvendo*). Judges i. 19, לֹא לְהוֹרִישׁ he could not drive out.*

2. The Hebrew writers frequently pass from the Infinitive construction (described in Num. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus a Pret. follows in Amos i. 11, וַיִּשְׁתַּח רַחֲמָיו—וְשָׁחָהּ because he pursued—and stified his compassion; Gen. xxvii. 45; a Fut. with *Var. conv.* in Gen. xxxix. 18, וָאֶקְרָא קוֹלִי וָאֶזְכָּרָה when I raised my voice and cried. Is. xxx. 12, xxxviii. 9; most commonly a Fut. with only ו prefixed, as in Is. v. 24. x. 2, xiii. 9, xiv. 25, xxx. 26. (Comp. the participial construction, § 131, Rem. 2.)

SECT. 130.

CONNEXION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed with the case of its verb, and hence in transitive verbs it takes the accusative of the object, e. g. Num. ix. 15, הָקִים אֶת־הַמִּשְׁכָּן to set up the Tabernacle; 1 Sam. xix. 1, לְהַמִּית אֶת־דָּוִד to kill David; Gen. xviii. 25, לְהַמִּית צְדִיק to kill the righteous; 1 Kings xii. 15; xv. 4; 2 Kings xxi. 8; Ez. xlv. 30; Lev. xxvi. 15, אֶת־כָּל־מִצְוֹתֵי to do all my commands; Prov. xxi. 15, עֲשׂוֹת מִשְׁפָּט to do judgment.† In like manner it takes the accusative of the pronouns, e. g. הָקִים לְמַעַן הָקִים in order to establish thee, Deut. xxix. 12; הָשִׁיבֵנִי to bring

* This sense is necessary from the context, and in the parallel passage. Jos. xvii. 12 it is expressed by לֹא יָכֹל לְהוֹרִישׁ. Comp. also the Hebrew לֹא יֵאָזֵן *non licet mihi*, and the Syr. לֹא יֵרָא *non possum* (Agrell. Suppl. Synt. Syr. pp. 9. 10).

† In cases like the last, מִשְׁפָּט might be easily regarded as genitive of the object (§ 112, 2), which construction is common in Arabic; but since in other instances אֵת is used, and since a form like הָקִים never occurs in such connexion, which form would decidedly mark the *constr. state* and also the genitive relation, we must suppose that the Hebrews considered, at least as a general rule, the object of the Inf. to be in the accusative. Comp. No. 2 and 3.

me back, Jer. xxxviii. 26 ; לְהַרְגֵנִי *to slay me*, Ex. ii. 24 ; לְבַקֵּשְׁנִי *to seek me*, 1 Sam. xxvii. 1 ; v. 10 ; xxviii. 9 ; 1 Chron. xii. 17.

The same construction takes place with a *verbal noun* analogous to the Infinitive, as הָעֵדָה אֶתִּיהָיָה *knowledge of Jehovah* (prop. *the knowing Jehovah*), Is. xi. 9, xxx. 28.

2. The subject of the action is commonly put immediately after the Infinitive, sometimes (where the Inf. is regarded rather as a substantive) in the genitive, but generally in the nominative. E. g. 2 Chron. vii. 3, רָחַת הָאֵשׁ *the descending of the fire* ; Ps. cxxxiii. 1, יִחַד גַּם יַחַד שְׁבַת אֲחִים *that brethren dwell together* ; Ex. xvii. 1, *there was no water* לְשִׁתּוֹת הָעָם *for the people to drink* (prop. *for the drinking of the people*). The genitive relation of the subject is quite plain after Infinitives of feminine ending, as in Is. xlvii. 9, בְּעֶצְמֹת הַבְּרִיָּה מְאֹד *although thy enchantments are very numerous* ; Gen. xix. 16, בְּחַמְלַת יְהוָה עָלָיו *by Jehovah's pity on him* ; and also when it is expressed by a suffix, like בִּקְרָאִי *when I call*, Ps. iv. 2, 4 (yet also incorrectly בְּשׁוּבוֹנִי *when I return*, Ez. xlvii. 7, for בְּשׁוּבִי). On the contrary the genitive is excluded, and the subject to be considered rather in the nominative in such cases as these : Ps. xlv. 3, בְּהִמְרֵי אֶרֶץ (not בְּהִמִּיר) *when the earth moves* ; Deut. xxv. 19, בְּהִנִּיחַ יְהוָה לָהּ *when Jehovah gives to thee rest* ; 2 Sam. xix. 20, לְשׁוֹם הַמֶּלֶךְ אֶל־לִבּוֹ *that the king should lay it to heart* ; also when the Inf. and the subject are separated, as in Judges ix. 2, הַמְּשֹׁל בָּכֶם שְׁבַעִים אִישׁ *whether seventy men rule over you ? or one man rules over you ?* Ps. lxxvi. 10. See farther in No. 3.

3. When both subject and object are connected with the Infinitive, the rule is, that the subject should come immediately after the Inf., and then the object. When the latter is plainly in the accusative, the subject is then put, as in No. 2, sometimes in the genitive, but chiefly in the nominative. The genitive (which prevails in Arabic) appears, e. g. in Deut. i. 27, בְּשִׂנְאָת יְהוָה אֹתָנוּ *because Jehovah hates us* ; Is. xiii. 19, כִּמְהִפֶּכֶת אֱלֹהִים אֶת־סֹדֶם *as God overthrew Sodom* ; Gen. xxxix. 18, בְּהִרְמִי קוֹלִי *as I lifted up my voice* ; but the nominative is found, e. g. in Is. x. 15, כִּי־יִהְיֶה שֶׁבֶט אֶת־מְרִימּוֹ *as if the rod could shake them that lift it up* (where we should have had כִּי־יִהְיֶה, if שֶׁבֶט were in the genitive). Accordingly the subject is usually to be considered in the nominative, as 1 Kings xiii. 4, קָשַׁם הַמֶּלֶךְ אֶת־דָּבָר אִישׁ הָאֱלֹהִים

as the king heard the word of the man of God. Gen. xiii. 10, 2 Sam. iii. 11, Ez. xxxvii. 3.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, אַחֲרֵי הוֹדִיעַ אֱלֹהִים אֶתְּךָ אֶת־כָּל־זֵאת since God hath caused thee to know all this.

Now and then the order of the words is different, the object being put immediately after the Inf. and the nominative of the subject coming next (as a supplement), e. g. Is. xx. 1, בְּשִׁלַּח אֹהֶי סַרְגֹּן when Sargon sent him; Ezra ix. 8, לְהַאֲרִי עֵינֵינוּ אֱלֹהֵינוּ that our God enlighten our eyes; 2 Chron. xii. 1, כְּהָבִין מִלְכּוּת רְחֹבָם when Rehoboam had established the kingdom. Is. v. 24, xxix. 23; Ps. lvi. 1.

SECT. 131.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the tenses, as *מת* *dying* (Zech. xi. 9); *he who has died, dead*; *he who is to die* (Gen. xx. 3); *נפל* *he who falls, has fallen, will fall*; *עשה* *facturus* (Gen. xli. 25; Is. v. 5); though it most frequently has the signification of the Present. The passive participles therefore stand also for the Latin Participle in *-ndus*, e. g. *נורא* *metuendus, terrible*, Ps. lxxvi. 8; *מְדֻלָּל* *laudandus, worthy to be praised*, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes:

a) Most frequently the *Present*.* Eccles. i. 4, דֹּר הֹלֵךְ וְדֹר בָּא *one generation goes, another comes*; vs. 7, כָּל־הַנְּחָלִים הֹלְכִים *all the rivers flow*; Gen. iv. 10. If the subject is a *personal pronoun*, it is either written, in its separate form, in immediate connexion with the participle, as *אֶפְרָא* *I fear* Gen. xxxii. 12, *אֶפְרָא* *we are afraid* 1 Sam. xxiii. 3; or it is appended as a suffix to the word *יש* (*is*), as Judges vi. 36, *אִם יִשָּׁה מוֹשִׁיעַ* *if thou savest*. In the same manner it is appended, in negative sentences, to *אין*; e. g. *אִם אֵינְךָ מִשְׁלֵחַ* *if thou send not away*, Gen. xliii. 5.

Hence b) the *Future* (conceived of as present, comp. § 124, 4). Is. v. 5, *אֲנִי אֶשָּׂא וְאַתָּה אַתָּה אֲשֶׁר אֲנִי עֹשֶׂה* *what I do, for what I will do*. Gen. xix. 13; xli. 25.

Also c) the *Past*, especially when it stands connected with the statement of other past contemporaneous circumstances. Job i. 16, *עוֹר יָדָה* *the one (was) still speaking and another came*; vs. 17. Gen. xlii. 35; Ex. ii. 6; Judges xiii. 9; 1 Sam. xvii. 23. But it is also used with

* In Syriac and Chaldee it is more frequently used for the *Present* than in its proper signification as a participle.

reference to past time, and even for the *perfect Preterite*, without any such connexion; e. g. Deut. iv. 3, *עֵינֶיכֶם הָרְאוּ* *your eyes which have seen*.*

With the verb *הָיָה* it serves to express the Imperfect.† Job i. 14, *הָיוּ הָרְשָׁוָה הַבָּקָר הָיוּ הָרְשָׁוָה* *the oxen were ploughing*, Gen. xv. 17; Judges i. 7; xvi. 21.

Rem. 1. In all the above three cases, *a, b, c*, *הָיָה* is employed before the participle for awakening special attention. E. g. (a) For the *Present*, *הִנֵּה הֵנָּה* *behold! thou (art) with child* Gen. xvi. 11; xxvii. 42; Ex. xxxiv. 11. b) For the *Future*, Gen. vi. 17; Is. iii. 1; vii. 14; xvii. 1. c) For the *Past*, Gen. xxxvii. 7; xli. 17.

2. Frequently the participle is by a change of construction immediately followed by a finite verb; the pronouns *that, who, &c.* (*אֲשֶׁר*) implied in the participle, must then be mentally supplied before the verb. So *Part.* and *Pret.* in Is. xiv. 17, *הָיָה עָשָׂה* *the world as a wilderness, and (who) destroyed (הָרַס) the cities thereof*. Also *Part.* and *Fut. (Present)*, so that the second clause begins with *וְ* or without it, e. g. Is. v. 8, *הָיוּ מְגִיזֵי בֵית בְּבִית שָׂדֵה בְּשָׂדֵה יִקְרִיבוּ* *woe to those who connect house with house, and (who) join field to field*; vs. 11, 23; xxxi. 1; 1 Sam. ii. 8; Prov. xix. 26; also with *Vav conv.* e. g. Gen. xxvii. 33, *וַיֵּצֵד וַיָּבֵא* *that hath hunted game and brought it*; xxxv. 3; Ps. xviii. 33. (Compare the strictly analogous deviation from the Infinitive construction, § 129, Rem. 2.)

SECT. 132.

CONSTRUCTION OF THE PARTICIPLE.

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same government as the verbs to which they belong; e. g. 1 Sam. xviii. 29, *אֹיֵב אֶת־דָּוִד* *David's enemy* (prop. *one hating David*); 1 Kings ix. 23, *הָרָדִים בָּעָם* *they who rule the people*; Ez. ix. 2, *לְבוּשׁ בָּדִים* *clothed with linen garments*; 2) as nouns followed by a genitive (§ 110, 2); e. g. Gen. xxii. 12, *יִרְאָה אֱלֹהִים* *one that fears (a fearer of) God*; Ps. lxxxiv. 5, *יֹשְׁבֵי בֵיתָה* *inmates of thy house*; Ez. ix. 11, *לְבוּשׁ הַבָּדִים* *the one clothed with linen garments*.

This latter construction with the genitive is properly confined to active verbs (§ 135). The participle of the verb *בּוֹא*, *to enter in*, is also construed thus, as this verb is followed by the accusative (comp. *ingredi portam*); e. g. Gen. xxiii. 10, *בָּאֵי שָׂעַר* *those who enter in at the gate*. But there are also examples of the participle, regarded as a noun, being fol-

* For the use of the article here before the predicate, see § 108, 3, Rem.

† In Syriac the Present is expressed by *interficiens ego* (comp. letter *a*), and the Imperfect by *interficiens fui* = *interficiebam*.

lowed by a genitive in cases where the verb to which it belongs is construed only with a preposition. E. g. קָמְיוּ, קָמְיוּ *those who rise up against me*,—אֶגְדָּלוֹ, אֶגְדָּלוֹ *for* Ps. xviii. 40, 49; Deut. xxxiii. 11.

2. The difference explained in No. 1 holds also in regard to the *suffixes*. After the first method we have עֲשֵׂנִי *he who made me*, after the second עָשִׂי *my maker*.

SECT. 133.

EXPRESSION OF THE OPTATIVE.

We have already seen (§ 125, 3, *b*) that the Future, especially as cohortative with the ending הָ and with the particle נָא, is employed to express the Optative. It remains to mention two other forms of circumlocution by which it is expressed, namely,

1. By questions expressive of desire, e. g. 2 Sam. xv. 4, מִי יִשְׁמְנֵי שֹׁפְטִי *who will make me judge?* i. e. *would that I were made judge!* Judges ix. 29, מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי *would that this people were placed in my hand!* Ps. lv. 7; Job xxix. 2. In the phrase מִי יִתֵּן the proper force of the verb (*to give*) is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed *a*) by an accusative, as Deut. xxviii. 67, מִי־יִתֵּן עֶרֶב *would it were evening!* (prop. *who will give evening?*) *b*) by an Infinitive, as Ex. xvi. 3, מִי־יִתֵּן מוֹתָנוּ *O that we had died!* *c*) by a finite verb (with or without וְ), Deut. v. 29, וְהָיָה לָבָבָם זֶה לָהֶם *O that they had this heart!* Job xxiii. 3.

2. By the particles אִם *si*, O *si!* לוֹ *O si!* especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Fut. Gen.* xvii. 18, by the *Part.* Ps. lxxxi. 14, seldom by the *Imp. Gen.* xxiii. 13. When it is followed by the *Pret.* the desire expressed has reference to past time; as Num. xx. 3, לוֹ גָּרַעְנוּ *would we had died!*

SECT. 134.

PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as being the most readily occurring) employed with refer-

ence to objects which are feminine. E. g. וַיַּעֲשֶׂהָם Ez. xxiii. 49, עָשִׂיתָם Ruth i. 8, וַתַּקְרִית *thou (fem.) hast made a league* Is. lvii. 8; comp. Cant. ii. 7. (Compare the analogous use of the pronoun, § 119, Rem. 1.)

2. The third person (most commonly in the *masc.*) is very often employed impersonally, e. g. וַיְהִי *and it happened*; יָצַר לוֹ *and it was strait to him* *he was in trouble*; נָחַם לוֹ *and he became warm*. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַתֵּצַר לְדָוִד *and David was in trouble*; Ps. l. 3; Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (where the Germans use *man*, the French *on*, and we *they, one*) is expressed, *a*) by the 3d pers. singular, e. g. קָרָא *they (prop. he) called* Gen. xi. 9; xvi. 14; 1 Sam. xix. 22; xxiv. 11; *b*) by the 3d pers. plural, as Gen. xli. 14, וַיָּבִיאוּהוּ *and they brought him in haste, for he was brought*; *c*) by the 2d pers. singular, e. g. Is. vii. 25, לֹא־תָבוֹא שָׁמָּה *there shall no one go thither*; so in the common phrase עַד בֹּאָה or בֹּאָה *until one comes*; *d*) by the passive voice, as Gen. iv. 26, אָז הֵיחֵל לִקְרֹא *then they began to call upon* —.*

Rem. 1. In the first case (letter *a*) the force of אֵיךְ (impersonal, as we use *one, men, they*) is implied: the full construction occurs in one instance, 1 Sam. ix. 9, אָמַר הָאִישׁ לְפָנֶיךָ בְּיִשְׂרָאֵל כֹּה אָמַר הָאִישׁ *formerly they said thus in Israel*. The poets employ also another construction, viz. the repetition of the verb in the form of the participle as a nominative; e. g. Is. xvi. 10, לֹא־יִדְרֹךְ הַדְרֹךְ *the treader shall not tread, for they shall not tread = there shall be no treading*; xxviii. 4; Jer. ix. 3; Ez. xxxiii. 4. The last not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately *before* the corresponding verbal form. E. g. נִסְכָּחְתִּי *I have anointed*, אָנִי נִסְכָּחְתִּי Ps. ii. 6, *I (myself) have anointed*; Judges xv. 18; 1 Kings xxi. 7; Ps. cxxxix. 2; also *after* the verbal form, Judges xv. 12, and this occurs in the later writers without any special emphasis, as אֲנִי הִבְרָתִי Eccles. i. 16, beginning; ii. 11, 12, 13, 15, 20; viii. 15.

3. In the poets and prophets, especially, there is often, in the same construction, a *sudden transition from one person to another*. Is. i. 29, כִּי

* Sometimes on the contrary the impersonal *dicunt* must be understood as strictly the passive *dicitur*. Job vii. 3, *nights of pain have they appointed me, for are appointed me (sc. by God)*; iv. 19; xvii. 12; xxxii. 15; xxxiv. 20. So in Chaldee very frequently (Dan. ii. 30; iii. 4; v. 3) and in Syriac.

רָבְשׁוּ מֵאֲרָלִים אֲשֶׁר חֲמָדָהֶם for they shall be ashamed of the groves in which ye delight, where both the third and second persons are employed with reference to the same subject, lxi. 7; Deut. xxxii. 15, 17; Mic. ii. 3.—In Job xiii. 28, the *third* person is probably employed δεικνύων for the first, compare also vi. 21 (according to the reading לוֹ).

SECT. 135.

VERBS WITH THE ACCUSATIVE.

All *transitive* verbs govern in general the accusative (§ 116). On this rule we remark :

1. There are many verbs which are construed both *without* an object (absolutely), and *with* one (in this latter case the verb in German and English often takes the prefix *be*). E. g. בָּכָה to weep, and to be-weep; יָשַׁב to dwell, and to dwell in, inhabit; יָצָא to go forth, and also like *egredi* in the form *egredi urbem* (Gen. xlv. 4).

Here notice further:

Rem. 1. Several verbs of this kind take after them their own substantive, i. e. one from the same root and with a corresponding signification, as חָלָה = νοσεῖν νόσον, נָצַח = βουλευεῖν βουλήν; most frequently as a specification, or as a limitation of the general idea of the verb; e. g. Gen. xxvii. 34, וַיִּצְעַק צָעָקָה גְּדֹלָה וּמָרָה he cried a loud and bitter cry; vs. 33; Zech. i. 14; 1 Chr. xxix. 9.

2. Verbs which signify to flow, to stream, take in the poets an accusative of that which is represented as poured forth in a stream. Lam. iii. 48, פָּלַגְי־מִיִּם חָרַד עֵינַי my eye flows down streams of water. Joel iv. 18, the hills flow milk. So נָזַל to run, to flow, Jer. ix. 17, נָטַף to distil, Joel iv. 18, and שָׁנַף to gush forth, to flow abundantly (hence to bear along as does a torrent), Is. x. 22: similar, but more bold, is Prov. xxiv. 31, וְהָיָה כְּלֵף כָּלֵף תִּמְשֹׁנִים and behold it (the field) has all gone up to thorns. Is. v. 6. Compare in Greek, προρέειν ὕδωρ, Hymn. in Apoll. 2, 202; δάκρυα στάζειν.

3. It is also to be regarded as a mere poetic usage, when verbs which signify to do, to speak, to cry, and the like, take an accusative of the instrument or member with which the act is performed. Most clear is this, for our view of the subject, in צָעַק קוֹל גְּדוֹל to cry a loud voice (comp. Rem. 1), for to cry with a loud voice, Ezek. xi. 13; to speak a lying tongue (Ps. cix. 2), hence Ps. iii. 5, אֶקְרָא קוֹלִי אֶקְרָא with my (whole) voice I cry; so, לִי פִּי קְרָאֲחִי lxvi. 17, with my (whole) mouth I cry; so, to speak with the mouth, Ps. xvii. 10, with the lips, xii. 3; to labour with the hand, Prov. x. 4; to help with the right hand, with the hand, with the sword, Ps. xvii. 13, 14; xlv. 3; lx. 7; 1 Sam. xxv. 26, 33; in which cases the *accusativus instrumenti* is employed. In the same cases אֲ instrumenti is also used, e. g. to praise with the mouth Ps. lxxxix. 2; cix. 30; to supplicate with the mouth Job xix. 16; on which account it has been customary to assume, in the above examples, an ellipsis

of ב. But the same use of the accusative is found in Greek; e. g. *προβαλεῖν πόδα, παῖναι ξίφος* (see Porson and Schäfer ad Eurip. Orest. 1427, 1477, Bernhardt Synt. Gr. Sprach. S. 110); and that the accusative is actually dependent on the verb in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner* in German the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schlittschuhe laufen*; *eine herrliche Stimme singen*; *eine tüchtige Klinge schlagen* [so in English, *to ring the bell, to sound the timbrel, &c.*].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases. E. g. *ענה* to reply to (like *ἀμείβομαι τινα*, prop. to acquaint one); *ריב* causam alicujus agere (prop. to defend him before the judge); *בשר* to bring good news to one, to cheer him; *נאם* to commit adultery with one (prop. to embrace one adulterously); *ערב* to become surety for one (to bail him).

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Niph. Hoph. Hithpa.*, the verb sometimes assuming under these forms a signification which requires the accusative, as *נבא* to prophesy, Jer. xxv. 13; *נסב* to surround (prop. to place themselves around), Judges xix. 22; *הנחלתי* I am made to possess, Job vii. 3; *התנפל* to plot against, Gen. xxxvii. 18; *התבונן* to consider Job xxxvii. 14.

2. In very common forms of expression the accusative after such verbs may be omitted without injury to the sense, as *כרת*, for *כרת ברית* to make a covenant, 1 Sam. xx. 16; *שלח* to stretch forth, sc. *יד* the hand, Ps. xviii. 17.

3. Whole classes of verbs which govern the accusative are: a) those which signify to clothe and unclothe, as *לבש* to put on a garment, *פשט* to put off a garment, *ערה* to put on as an ornament; e. g. *הצאן כרים לבש* the pastures are clothed with flocks; Ps. lxxv. 14; cix. 29; civ. 2; b) those which signify fullness or want, as *מלא* to be full, *שרץ* to swarm with (Gen. i. 20, 21), *שבוע* to be satiated, *פרץ* to overflow (Prov. iii. 10), *חסר* to

* The Hebrews used also, on the other hand, the ב in *in-* *accusative* where we have the accusative. They used indifferently, as we may, the constructions to shake the head (Ps. xxii. 8), and to shake the head (Job xvi. 4); to gnash the teeth (Ps. xxxv. 16) and to gnash with the teeth (Job xvi. 9), where head and teeth may be regarded as the object of the verb and as the instrument. But there is a deviation from our mode of expression in these phrases, viz. *פער בפה* to open the mouth (Job xvi. 10, prop. to make an opening with the mouth), *פרש בידים* to spread out the hands (Lam. i. 17, prop. to make a spreading with the hands), comp. *נתן בקול* and *נתן קול*.

want, *שָׁלַל* to lose (children); e. g. *וַתִּמְלֵא הָאָרֶץ אֹתָם* and the land was filled with them Ex. i. 7; *אוֹלֵי יְהוֹסֵרוֹן הַמִּשְׁרִים הַצְדִּיקִים* lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty Gen. xviii. 28; *אֶשְׁכַּל גַּם שְׁנֵיכֶם* (why) should I lose you both together Gen. xxvii. 45; c) most verbs of dwelling, not merely in a place, but also among a people, with one, as *שָׁכַב*, גִּיר, e. g. *אֶשְׁכְּבָה לִפְתִּים* I dwell among those that breathe out flames Ps. lvii. 5; v. 5; cxx. 5; d) those which express going or coming to a place (*petere locum*); hence *בֹּא*, with the accus. to befall one. With this is connected the *accus. loci*, § 116, 1.

SECT. 136.

VERBS WITH TWO ACCUSATIVES.

Two accusatives are governed by

1. The causative conjugations (*Piël* and *Hiphil*) of all verbs which in Kal govern one accusative. E. g. *מָלֵאתִיו רוּחַ חָכְמָה* I have filled him with the spirit of wisdom Ex. xxviii. 3; *וַיַּלְבֵּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ* he clothed him in (caused him to put on) garments of fine cotton Gen. xli. 42. And further, *וַיֶּזֶר* to gird one with Ps. xviii. 33, *וַיְבָרֶךְ* to bless one with Deut. xv. 14, *וַיַּחֲסֵר* to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs which have in Kal a doubly causative signification; such e. g. as, to cover or clothe one with any thing (Ex. xxix. 9; Ps. v. 13, hence also to sow, to plant Is. v. 2; xvii. 10; xxx. 23; Judges ix. 45; to anoint Ps. xlv. 8); to fill, to bestow, to deprive (Ez. viii. 17; Gen. xxvii. 37); to do one a favour or an injury (1 Sam. xxiv. 18); to make one something (Gen. xvii. 5), e. g. *וַיַּעֲשֵׂה אֹתוֹ שֶׁמֶן מִשְׁחַת קֹדֶשׁ* and make it a holy anointing oil* Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, *וַיִּבְנֶה אֶת־הָאֲבָנִים מִזֵּבֶחַ* and he built of the stones an altar, prop. built the stones into an altar; Lev. xxiv. 5. More notable examples of this construction are those in which the material is placed last, as Ex. xxxviii. 3, *כִּלְכִּלִּי עֲשֵׂה נְחֹשֶׁת*

* On the passives of these verbs see § 140, 1.

all its vessels he made of brass; Gen. ii. 7; Ex. xxv. 39; xxxvi. 14.

There is another use of two accusatives after the same active verb, viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the adverbial use of the accusative (§ 116). E. g. *הָקֵהָ ע' לְחִי* to smite one on the cheek, for to smite his cheek, Ps. iii. 8 (comp. Deut. xxxiii. 11); *נָפֵשׁ ע' הָקֵהָ ע'* to smite one as to his life, i. e. to smite him dead, Gen. xxxvii. 21.

SECT. 137.

VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either *a*) by appropriate verbal stems, as *שׁוּב* to re-turn, *קָדַם* to pre-cede, *קָרָה* to oc-cur; or *b*) by prepositions written after the verb [as in English], e. g. *קָרָא* to call, with *ל* to call to, with *ב* to call upon, with *אַחֲרֵי* to call after; *נָפַל* to fall, with *עַל* to fall upon and also to fall off, with *לְפָנֵי* to fall down before; *הִלֵּךְ* with *אַחֲרֵי* to go after, to follow.

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words construed with this or that particle we shall most properly treat under § 151, 3, in explaining the construction and use of the prepositions.

SECT. 138.

CONSTRUCTIO PRÆGNANS.

Sometimes a verb stands in a construction (especially one implying *motion*) to which *its signification* is not strictly adapted; and another verb (the force of which was, in the writer's mind, involved in that of the verb he employed) must be mentally supplied in order to complete the sense. This is called *constructio prægnaus*. E. g. *אֵל תִּמָּה* to turn or look in astonishment to one, Gen. xliii. 33; *מִלֵּא לְלֶכֶת אַחֲרַי יְיָ* for *מִלֵּא לְלֶכֶת אַחֲרַי יְיָ* to fill up to follow Jehovah, i. e. to follow him fully, Num. xiv. 24; Ps. xxii. 22, *מִקְרָנֵי הַמִּים עֲנִיתָנִי* hear (and save) me from the horns of the buffaloes; Is. xiv. 17, *אֲסִירָיו לֹא פָתַח בֵּיתָהּ* his prisoners he did

not release (and let go) to their homes; Ps. lxxxix. 40; Gen. xlii. 28; Is. xli. 1.

SECT. 139.

CONSTRUCTION OF TWO VERBS TO EXPRESS ONE IDEA.

When one verb serves as the complement of another, the second is construed as follows, viz.

1. It stands in the *Inf.* both *absol.* (§ 128, 1) and (more commonly) *constr.* after the other verb, e. g. Deut. ii. 25, 31, אָחַל תַּח, *I begin to give*; Gen. xxxvii. 5, וַיֹּסִיפוּ שָׂנֵא, *and they went on to hate*; Ex. xviii. 23, תִּכְלֹתָ עֲמֹד, *thou canst endure*; Is. i. 14, נִלְאִיתִי נִשָּׂא, *I am weary to bear*. But still more frequently,

2. It stands in the *Inf.* preceded by הָ, as Deut. iii. 24, הִחֲלֹתָ, *thou hast begun to show*; Gen. xi. 8, וַיִּהְיוּ לְבָנוֹת, *and they ceased to build*; xxvii. 20, מֵהֵרָה לְמִצָּא, *thou hast hastened to find*, i. e. *hast quickly found*, &c.

These two are the usual constructions in prose after verbs signifying to begin (הִחֵל, הוֹאִיל, הִחֵל), to continue (הוֹסִיף), to hasten (מָהֵר), to cease (חָדַל), to be finished (תָּמַם); so also, to make good (הִיטִיב), to make much or many (הִרְבָּה), and the like modes of action expressed, for the most part, by Hiphil, to be willing (אָבָה, אָפֵץ, אָפֵץ), to refuse (מָאַן), to seek, to strive for (בָּקַשׁ), to be able (יָדַע, יָדַע), the latter signifying to know (how) to do, to learn, (לָמַד), to permit.* It is to be remarked, however, that in poetry the הָ is often omitted where it is used in prose, as אָבָה to be willing, with the הָ, Ex. x. 27, with the mere *Inf.* Job xxxix. 9; Is. xxx. 9; xlii. 24.†

3. It has, like the first, the form of the finite verb; they are then construed,

a) With ו before the second verb, which then agrees with the first in tense, gender, and number, both making up but one idea as in Nos. 1 and 2. (Comp. our expression *he was pleased and went* for *he was pleased to go*).—Judges xix. 6, הוֹאֵלֶנָּה וְלִין, *be pleased now and lodge*; Jos. vii. 7.—Gen. xxvi. 18, וַיָּשָׁב וַיַּחְפֹּר, *and he returned (repeated) and digged*, for *he digged again*;

* To permit one to do a thing is expressed by נָתַן פ' לַעֲשׂוֹת, and נָתַן פ' עֲשׂוֹת, prop. to give or grant one to do a thing Gen. xx. 6, לֹא נִתְּחַדָּה לְגַעַץ, *I have not permitted thee to touch*.

† So after words which include an analogous verbal idea, e. g. אֵין לָבוֹא, *it is not permitted to enter in*; אֵין עֲרָךְ, (poet.) *there is not to be compared*, Ps. xl. 6; עָחִיד, *ready, prepared*, commonly with הָ, without it in Job iii. 8.

shalt not continue to be called; Num. xxii. 6, וְאֶנְרִשְׁמוּ וְנִכְחִיבוּ אֹהֶל אֱוִילִי *perhaps I may be able, (that) we shall smite him, and I shall drive him out.*

All three constructions (letters a, b, c) and also another akin to that under letter c, are found alike in some verbs in Syriac. *He could go* may, for example, be expressed by *potuit et ivet* (letter a), *potuit ivit* (letter b), *potuit et iret* (not in Hebrew), *potuit iret* (letter c). See Agrell. Suppl. Synt. Syr. p. 33.

4. It takes the form of the *Participle*, Is. xxxiii. 1, כְּהַרְמִימָה שְׁוֹרֵד * *when thou shalt cease as a destroyer, e. to be a destroyer = to destroy*; † 1 Sam. xvi. 16.

In the same manner is construed also the *verbal adjective*, 1 Sam. iii. 2, *his eyes began (to grow) dim.* Of this construction is Gen. ix. 20, וַיֵּחַל נֹחַ אִישׁ חֲדָרְמָה *and Noah began (to be) a husbandman.*

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare farther Gen. xxxi. 27, לָמָּה נִבְּאֵתָ לְבָרִיחַ *wherefore hast thou secretly fled*; xxxvii. 7, *your sheaves stood around and bowed, for bowed around*; 2 Kings ii. 10, הִקְשִׁיתָ לְשֹׂאֵל *thou hast dealt hardly in asking, i. e. hast made a hard demand.* The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, רִיבָא רִיבָא וְיִשְׂבֹּעַ *he shall see and be satisfied (with the sight), and* lxvi. 11, *that ye may suck and be satisfied (by that act)*; xxvi. 11.—Jer. iv. 5, קְרִאוּ מְלֵאוּ *means, call ye (and that) with full voice = call aloud.*

2. Of another construction are those verbs which take after them (in place of an accusative) a sentence or clause depending on *וְיָ* or *וְאֵשֶׁר* *that* (§ 152, 1); such e. g. as *as to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe, to remember, to forget, to say, to think, to happen.* On the omission of the conjunction before such clauses, see § 152, 4, c.

SECT. 140.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piël, Hiphil*) has two accusatives (§ 136), its passive retains only one of them (the second, more remote object), taking the other as a nominative, or including it in itself. Ps. lxxx. 11, כֶּסֶף הָרִים צִלָּה *the mountains are covered with its (the vine's) shade*; 1 Kings xxii. 10, מְלִבָּשִׁים בְּגָדִים *clothed with garments (prop. made to put on garments)*;

* For כְּהַרְמִימָה (§ 20, Rem.) *Inf. Hiph. of הָרַם.*

† This construction also is common in Syriac (see Hoffmann's Gram. Syr. p. 343, b), where it is by no means to be taken (as is done by J. D. Michaelis) for a Græcism.

Ex. xxv. 40, אֲשֶׁר-אַתָּה מֵרָאָה *which was shown thee (prop. which thou wast made to see).*

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitur* = *they say*), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 134, Note). We may thus explain those cases, in which

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיִּגְדַּל לְרִבְקָה אֶת-דְּבָרֵי עֵשָׂו *and they made known to Rebecca the words of Esau*; iv. 18, וַיֹּגִיד לְחַנוּכָּה אֶת-עֵירֹד, *one bore (for his wife bore) to Enoch Irad*; xxi. 5, בְּהוֹלִיד לוֹ אֶת-יִצְחָק, *at the time of bearing (ἐν τῷ τεκεῖν) to him Isaac*; xl. 20, יוֹם הַגֵּדֶל אֶת-פַּרְעֹה, *the day when Pharaoh was born*; xvii. 5, לֹא יִקְרָא עוֹד אֶת-שִׁמְךָ אַבְרָם, *they shall no longer call thy name Abram*. Lev. xvi. 27; Jos. vii. 15.

b) It does not agree (as often happens) in *gender* and *number* with the noun, even when preceded by it (comp. § 144); because the noun is, in this case, regarded not as the subject but as the object of the verb passive. Is. xxi. 2, חֲזוֹן קָשָׁה הִגֵּדְלִי, *visionem diram nunciarunt mihi* (the noun in the accus.); Dan. ix. 24, *septuaginta septimanas destinarunt* (נִיחָחָה); Is. xiv. 3; Gen. xxxv. 26; Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes ל, and is therefore in the dative (as in Greek), as בָּרִיךְ לַאֵל *blessed of God* (τῷ θεῷ), Gen. xiv. 19, Prov. xiv. 20, Neh. vi. 1, 7. More rare, but equally certain, is the same use of מִן (prop. *from*, by which *origin, source*, in general, is often denoted) Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1; מִמֶּנִּי *a parte*, Gen. vi. 13; בִּי *by*, Num. xxxvi. 2, Is. xlv. 17. Sometimes this relation is expressed without a preposition with *accusat. instrumenti* (comp. § 135, 1, Rem. 3), as Is. i. 20, הָרֶב תֵּאָכְלִי *by the sword shall ye be devoured*, comp. Ps. xvii. 13.

Rem. Many *neuter* verbs are sometimes used as passive, in consequence of a peculiar application of their meaning. E. g. יָרַד *to go down*,—spoken of a forest, *to be felled*; עָלָה *for to be brought up* (on the altar), Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; יָצָא *to be brought out of*, Deut. xiv. 22.

* Comp. Olshausen Emendationen zum A. T., S. 24, 25.

CHAPTER IV.

CONNEXION OF THE SUBJECT WITH THE PREDICATE.

SECT. 141.

MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any *copula*. 1 Kings xviii. 21, *יְהוָה הָאֱלֹהִים* *Jehovah* (is) *the true God*; Gen. ii. 4, *אֵלֶּה תוֹלְדוֹת* *this* (is) *the history*; ii. 12, *וְהָב הָאָרֶץ הַזֶּה טוֹב* *the gold of that land* (is) *good*; Is. xxxi. 2, *גַּם הוּא חָכָם* *also he* (is) *wise*!—In this construction, a personal pronoun of the third person, which refers to the predicate, frequently serves to make prominent the union of the subject and predicate (see § 119, 2).

More seldom the copula is expressed by the substantive verb *הָיָה*. Gen. i. 2, *וְהָיָה הָאֲדָמָה* *and the earth was* (waste and empty); iii. 1, *וְהָיָה הַחֹמֶת* *the serpent was* (crafty); vs. 20. Also by *יָשׁ* and *אִין* (which include the idea of the substantive verb) when the subject is the pronoun and the predicate is a participle (see § 131, 2, a).

On the *gender* and *number* of the copula see § 144.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 104, 1, Rem. 2); especially when there is no adjective of the required signification (§ 104, 1), e. g. *קִירוֹתָיו עֵץ* *his walls* (are) *wood* = *of wood, wooden*. Here the sense is the same as if the substantive, which stands as subject of the sentence, were repeated, in the *constr. st.*, before the predicate (*קִירוֹתָיו קִירוֹת עֵץ*). This full construction occurs Job vi. 12, *אִם כֹּחַ אֲבָנִים כֹּחִי* *is my strength the strength of stones?* Similar examples are: Cant. i. 15, *עֵינֶיךָ יוֹנִים* *thy eyes* (are) *doves'-eyes*; Ps. xlv. 7, *אֱלֹהִים בִּסְאֵה* *thy throne* (is) *a throne of God* = *solium divinum*; * second member (with the full construction) *שֶׁבֶט מִיִּשְׂרָאֵל* *a righteous sceptre is the sceptre of thy dominion*. So also especially with *כִּ* of comparison, as Ps. xviii. 34, *רַגְלִי כְאֵילָנִים* *my feet like hinds' feet*; Is. lxiii. 2, *בְּגָדֶיךָ כְּבָרֶךְ* *thy garments* (are) *like the garments of one treading the wine-press*; xxix. 4.

* But see *Hengstenberg's Psalmen*, II. p. 415. Philology requires no other than the simple and natural construction, "Thy throne, O God!" &c., which is given in all the ancient versions as well as in our own.—Ta.

SECT. 142.

ARRANGEMENT OF WORDS IN A SENTENCE; CASE
ABSOLUTE.

1. The most natural arrangement of words in a simple sentence in calm discourse is properly this, viz. *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial designations (for example, of time or place) may stand either before or after the verb; a negative always immediately before it.*

But the Hebrew can, at pleasure, render either of these members prominent by giving it the first place in the sentence; thus:

- a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked*. Gen. xlii. 30. This is its common position when there is implied in it an indeterminate subject (the impersonal construction § 134, 3), as Gen. i. 14, *יהי מאורות let there be lights*, *ענה ארים they howl* (to wit) *the jackals* Is. xiii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by ו (of course wherever the *Future* with ו is employed), אשר or כי; as Gen. iii. 1, *all beasts אשר עשה יהי which Jehovah had made*; ii. 5, *כי לא המטיר יהי for Jehovah had not caused it to rain*.
- b) The adjective; and this, when it is the predicate, is commonly placed first as the most important member of the sentence. Gen. iv. 13, *גדול עוני great (is) my sin*.
- c) The object of the verb, which is then immediately followed by the verb, as Prov. xiii. 5, *lying speech hates the righteous man*; Is. xviii. 5, *a ripening grape becomes the blossom*, viii. 14; Gen. xlvii. 21. Very rare is the arrangement as in 2 Kings v. 13, *some great thing had the prophet commanded thee*. Ex. xviii. 23.
- d) The adverbial expression, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12, *אז ידבר יהושע*; Judges v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in

* Rarely the object is inserted between the negative and the verb (Job xxii. 7, xxxiv. 23. Eccles. x. 10), also the subject (2 Kings v. 26), or an adverbial expression (Ps. vi. 2).

poetry. Ps. vi. 10, יְהִיזָה תַּפְּלִיחִי רָקָה; xi. 5; Is. xlii. 18; xlix. 6. See *Gesenius's* Comment. on Is. xlii. 24.

On the absence of inflexion in the predicate when put first, see § 144.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun (compare *c'est moi, qu'on a accusé*). E. g. the genitive, Ps. xviii. 31, הָאֵל תָּמִים דְּרָכּוֹ *God — perfect is his way, for God's way is perfect*; xi. 4; civ. 17; — the accusative, Ps. lxxiv. 17, *winter and summer — thou hast made them, for thou hast made winter and summer*; Gen. xlvii. 21, אֶת־הָעָם הַעֲבִיר אֹתוֹ *the people — he removed them*; xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connexion indicated by ׀ as sign of the apodosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפֵּר שָׁנָיו וְלֹא הָקָר, sc. לָהֶם *the number of his years — there is no searching (to them)*. Gen. iii. 5.

The use of the participle in this manner is peculiar and resembles the Latin *ablative absolute*, Prov. xxiii. 24, יוֹלֵד חָכָם וְרָשָׁמָה *he who begets a wise son (i. e. when one begets, &c.) then he may rejoice*. 1 Sam. ii. 13, כִּלְ-אִישׁ זִבְחָהּ זִבַּח וּבָא נִטְר הַכֹּהֵן *when any one brought an offering, then came the priest's servant*; ix. 11.

SECT. 143.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations, partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause we remark:

1. Collective nouns, e. g. עָם, גּוֹי *people*, בֵּית, *family*, and nouns used as collective, as אִישׁ *men* (see § 106, 1), are usually

* Such a case absolute may also have לְ (*in respect to*) before it, e. g. Ps. xvi. 3, Is. xxxii. 1.

construed with the plural. Judges ix. 55, וַיִּרְאוּ אִישׁ-יִשְׂרָאֵל *and the men of Israel saw*; xv. 10. 1 Kings xx. 20, וַיָּקִסוּ אֹרֶם. So when the collective is itself *fem.* but represents individuals which are of the *masc.* gender; e. g. 2 Sam. xv. 23, כָּל-הָאָרֶץ בִּיכִים *the whole land* (i. e. its inhabitants) *wept*;^{*} 1 Kings x. 24; Gen. xlviii. 6; 1 Sam. ii. 33; xvii. 46; and *vice versa*, Job i. 14, תְּרֻשֹׁת הָיוּ הַבָּקָר *the cattle* (cows) *were ploughing*. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11; Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first § 144, a), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, וַיִּהְיֶה וַיִּשְׁמַע הָעָם . . . *and the people heard . . . and mourned*; i. 20.

2. On the other hand, plural nouns with a singular signification (§ 106, 2) are construed with the singular, especially the *pluralis excellentiæ*. Gen. i. 1, 3.† Ex. xxi. 29, בְּעֲלֵיו יוּמָת *his owner shall be put to death*. So feminine forms with a masculine signification are construed with the masculine, as in Eccles. xii. 9, הָיָה קָהֵלֶת הָכֶם *the preacher was wise*.

3. Plurals which designate beasts or things (but not persons), whether they are *masc.* or *fem.* readily take the construction with the *fem. sing.*‡ (comp. the feminine form with the collective meaning in § 105, 3, d). Joel i. 20, בְּהֵמוֹת שָׂדֵה תַעֲרֹג *the beasts of the field pine for* —. Job xiv. 19, תִּשָּׁטַף סִמְיָהָ *its floods wash away*. Jer. xlix. 24, אֶחֱזָתָהּ חֲבָלִים *pains have seized upon her*. Ps. xxxvii. 31; Job xii. 7. The same principle applies to pronouns in connexion with their antecedents, Job xxxix. 15; Is. xxxv. 7; 2 Kings iii. 3.

* Sallust. Jugurth. 14, *pars in crucem acti, pars bestiis objecti*.

† אֱלֹהִים is construed with the *plur.* only in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. xx. 13; xxxv. 7; Ex. xxii. 8; Ps. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxxii. 4, 8, and Neh. ix. 18; 2 Sam. vii. 23, and 1 Chron. xvii. 21. See the Lexicon.

‡ Perfectly analogous is the Greek construction τὰ πρόβατα βάλει, where the Attics admit the plural only when persons are designated: τὰ ἀνδράποδα ἔλαβον. In Arabic, such a plural is called *pluralis inhumanus* (i. e. not used of men) and is construed chiefly with the *fem. sing.*, like all its so-called *pluralia fracta* (collective forms).

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. לָל for *omnes* and *omnis*). Prov. iii. 18, תִּמְכֶּיָּהּ מְאֻשֶּׁר *happy* (is every one of) *those who retain her*; xxvii. 16, צַפְרֵיהָ *happy*; xxviii. 1; Gen. xxvii. 29; Ex. xxxi. 14.

5. Dual substantives have their predicates in the plural, since verbs, adjectives, and pronouns have no dual form. Gen. xxix. 17, וְעֵינֵי לֵאָה רַכּוֹת *and the eyes of Leah were tender*; Is. xxx. 20; 2 Sam. xxiv. 3; 1 Sam. i. 13, שִׁפְתֶּיהָ נָעוּת *her lips moved*; 2 Chron. vii. 15, עֵינֵי יְהוָה פָּתְחוּת וְאָזְנֵי קִשְׁבוּת *her eyes shall see*. Jer. xiv. 7; Is. i. 16; Job x. 8; xx. 10; xxvii. 4; Ps. xxxviii. 11. Rarely the principle stated in No. 3 of this section is extended also to the dual; e. g. Mic. iv. 11.

SECT. 144.

SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The other cause of deviation from the general rule is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masc. sing.*, even when the subject, which comes after, is *feminine* or *plural*: the predicate in this case is not subject to inflexion. E. g.

- a) The verb: Is. xlvii. 11, בָּא עָלֶיךָ רָעָה *there comes upon thee evil*; Mic. ii. 6, לֹא יָסֵג בְּלִמּוֹת *reproaches do not depart*. Ps. lvii. 2; Deut. xxxii. 35; Esther ix. 23, וְקָבַל הַיְּהוּדִים *and the Jews undertook*. 2 Kings iii. 26, הָיָה הַמִּלְחָמָה *hard was the battle*. 1 Sam. xxv. 27. Often the verb may here be regarded as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 142, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plur.* Judges xxi. 21, אִם-יֵצְאוּ בָנוֹת שִׁילוֹה *when the daughters of Shiloh come forth*.
- b) The adjective: Ps. cxix. 137, יָשָׁר מִשְׁפָּטֶיךָ *righteous are thy judgments*; vs. 155, רָחוֹק יְשִׁיעָה *far (is) salvation*. (The German also neglects, in this case, the inflexion of the adjective: *gerecht (sind) deine Gerichte*.)

- c) The participle as substantive: Gen. xlvii. 3, רֹעֵה צֹאן עֲבָדֶיךָ *shepherds (are) thy servants*. Also
 d) The copula, when it precedes the subject.* Is. xviii. 5, בֹּסֵר גִּמְלַל יְהוּדָה נֶצַח *the blossom becomes a ripening grape*; Gen. xxvii. 39; xxxi. 8.

But if the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ez. xiv. 1, וַיָּבֹאוּ אֵלַי אַנְשִׁים וַיֵּשְׁבוּ לִפְנֵי; Gen. i. 14; Num. ix. 6.

Rem. 1. In general, the language is at times sparing in the use especially of the feminine forms (comp. § 110, 1, Rem. 2), and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אָבַל אֶמְלֶלָה אֶרֶץ *the land mourneth and languisheth*; xiv. 9, שָׂאֵל מִתַּחַת הַגִּזָּה . . . עוֹרֵר לָהּ רִפְאִים *Sheol beneath is moved . . . it stirreth up the shades to thee*. Examples of the *masc.* form in remote predicates, Gen. xxxii. 9; xlix. 15; Levit. ii. 1; v. 1; xx. 6; in such as stand in dependent sentences, Job vi. 10, לֹא יִחַמֵּל (אֲשֶׁר) בְּהִרְלָה; xx. 26; after בִּי, vi. 20.

On the same principle pronouns which refer to plural nouns, take the form of the singular when they stand remote from their antecedents. Job xxxviii. 32; Deut. xxi. 10.

2. The cases in which the predicate *follows* the subject without conforming to it in gender and number, are mostly those in which a verb passive is to be regarded as impersonal and in construction with the accusative (§ 140, 1, Rem.); or the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לַפֶּתַח הַטָּאָה רֹבֵץ *at the door (is) sin, a lurker* (i. e. a lurking lion).—Eccles. ii. 7, בְּיָרִיבֶיהָ הָיָה לִי *vernæ mihi sunt* (where *הָיָה* is to be understood as *I have*). Gen. xv. 17, וַיְלֻטָּה הָיָה *and darkness, there became* (with a special emphasis on the noun,—the verb standing impersonally).

SECT. 145.

CONSTRUCTION OF COMPOUND SUBJECTS.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun,—viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, רַב שָׁנִים יָרִיעוּ הַכְּמָה *the multitude of years (i. e. many years) should*

* Independently of this arrangement, the הִיא standing for the *copula* is retained between *plur.* and *fem.* unchanged. Josh. xiii. 14, הִיא נַחֲלָתוֹ . . . אֲשֶׁר יְיָ *the offerings of Jehovah . . . that is his inheritance*. Comp. Jer. x. 3.

teach wisdom ; Gen. iv. 10 ; 2 Sam. x. 9, הִיָּתָה אֵלָיו פָּנֵי הַמִּלְחָמָה *there was the battle-front against him, i. e. the battle was turned against him.* Is. vi. 4 ; Job xxxviii. 21.

With the substantive כָּל *the whole* and the numerals, this construction is almost universal ; e. g. Gen. v. 5, וַיְהִי כָל־יְמֵי אָדָם *and all the days of Adam were* ; Ex. xv. 20 ; Gen. viii. 10.

2. When *several* subjects are connected by *and*, their common predicate usually takes the plural form, especially when it follows them ; Gen. xviii. 11, אַבְרָהָם וְשָׂרָה זָקְנִים *Abraham and Sarah (were) old.* When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, וַיֵּבֹא נֹחַ וּבָנָיו *there went in Noah and his sons* ; Ex. xv. 1 ; Num. xii. 1, וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *there spoke Miriam and Aaron* ; Gen. xxxiii. 7 ; xlv. 14. Rarely the preference for the *masc.* appears ; Prov. xxvii. 9, וְקִטְרֵת וְשִׁמְחָלַב שִׁמֵּן *ointment and perfume rejoice the heart.* If the construction is continued, it is always with the plural form, e. g. Gen. xxi. 32 ; xxiv. 61 ; xxxi. 14 ; xxxiii. 7.

CHAPTER V.

USE OF THE PARTICLES.

SECT. 146.

OF the particles, as connected with the system of forms and inflexions (§§ 97–103), we have already treated in their relation to the other parts of speech. We are now to consider the signification and use of these words, which are so necessary to the nice perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

SECT. 147.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are :

1. Adverbs of place: שם *there*; הנה,* וְהָ and הִנֵּה, *hic, here* הֵלֵךְ and הֵנָּה *hither*, the latter also *here* (from the Chald. הֵן *this*), הֵלָּא *thither*, farther on (prop. *to a distance*), hence הֵנָּה מִמֶּה (from thee *hither*) on this side of thee, and הֵלָּא מִמֶּה (from thee *farther on*) beyond thee, 1 Sam. xx. 22, 37. Is. xviii. 2; עַל, more commonly מִמַּעַל *above*, מִתַּחַת *below*, מֵעַל *upwards*, מֵתַחַת *downwards*, חוּץ *outside*, מִחוּץ *on the outside*, מִבְּנֵי and מִבְּנֵיהָ *within*, קִדְמָה, מִקְדָּם, *before, on the east*, אַחֲרָיִת *behind*, מִיָּמִין *backwards*, נֶגְדַּי *over against*, יְמִינִי *to the right*, מִיְּמִינִי *on the right*, מִן *on the west* (prop. *on the side towards the sea*), סָבִיב and מִסָּבִיב *around*, קוֹמָמִיחָה *upright*.

To many of these adverbs מִן is prefixed, or the accusative ending הַ— appended, indicating respectively the relations *from* and *towards*. E. g. שם *there*, מִשָּׁם *thence*, שָׁמָּה *thither*; חוּץ *outside*, חִיצָה *outwards*. There are several which occur only with הַ— appended, as מֵתַחַת, מֵעַל.

Both these additions, however, express also the relation of *rest in a place*, as שָׁמָּה sometimes *there* (not merely *thither*), מִיְּמִינִי *on the right* (not *from the right*). The הַ— is in both cases accusative ending (§ 88, 2), and מִן properly denotes *hanging off from* an object, and hence *being upon the side of it*, like *a dextra et sinistra, a latere, a tergo*, and in French *dessous, dessus, dedans, dehors*.†

2. Adverbs of time: these are in part the same with those which have been mentioned as adverbs of place, and which, by an easy transition are made to express relations of time; as שָׁם *then*, like εἰς; כֹּה *now*; עַד הֵנָּה *and contr. hitherto*.

Exclusively such are; עַתָּה *at the time*, hence, *now, at this time* (also without the pure designation of time, like *vñ, vñv*), and *presently, soon*; הַיּוֹם (*this day*) *to-day*; כִּי־הַיּוֹם, כִּי־הַיּוֹם *at this day, now*; חֲמוּל, *yes-terday*, and then *of old*; אֶמֶשׁ *yester-evening, last night*; שְׁלֹשׁ (from שָׁלַשׁ *three*, and יוֹם) *three days ago*; מָחָר *to-morrow*; מָחָרְתָּה *on the morrow*; יוֹמָם *by day*; לַיְלָה *by night*; בֹּקֶר and הַשָּׁבָס *in the morning, early*; כָּל־הַיּוֹם *the whole day, then all the time, always*; תָּמִיד *perpetually, always*, עוֹלָם, לְעוֹלָם *for ever*, נָצַח, לְנָצַח *continually*; אָז *then*, with reference to both past and future time, מֵאָז *long since, formerly*, לְפָנִים *do.*, כָּבֵר, (length) *long since*; עוֹד (to repeat) *again, repeatedly, commonly yet*, with a negative *no more*; בְּאַחַד (as one) *at once, together*; יַחְדָּיו *do.*, אֶת־כֹּה *at*

* Probably for פָּהוּ, a hardened form of פָּהוּ *in hoc (loco)*; like כֹּה *so, for פָּהוּ sicut hoc*.

† Cant. iv. 1 גִּלְעָד מִתַּחַת הַגְּלִישָׁה *they lie along the declivity of Mount Gilead, e monte quasi pendentes*. Comp. Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πάγων; Odyss. xxi. 420 ἐκ δίφρου καθήμενος.

first, אַחֲרֵי כֵן (after it was so) afterwards, מְהֵרָה speedily, פִּתְאֻם instantly.

3. Adverbs for other modal ideas, as *a*) of quality: כֹּה (see above) and כֵּן so; מְאֹד very. יָחַד exceedingly. very, יוֹתֵר more, too much, כֻּלָּה wholly, כְּמֵעַט (about or near nothing, about i. e. within a little = wanting little) almost, אֲפִלּוּ so, so then (Job ix. 24), hence often used intensively in questions (see § 150, 2, Rem.), כָּזֶב and הַיָּשִׁיב well. כֹּל (in connexion with other adverbs) wholly, just, as כָּל-עֵזֶר wholly (just) so long, Job xxvii. 3.

b) Of quantity: הַרְבֵּה much, לָרֹב abundantly, הוֹן (riches) richly, הֵי followed by the genitive (prop. sufficiency). enough, as הֵיכָּה what is enough for thee, רַבָּה much, enough; לְבַד, לְבָדֵד (in separation) alone, the former also with suffixes, as לְבַדִּי I alone; יַחַד together.

c) Of asseveration: אָמֵן אָמֵנִים truly, אָכֵן (prop. Inf. Hiph. from כִּין, for כִּין certainly, indeed) and by apocope אִךְ; אִמָּל truly, also (corrective) nay rather, immo Gen. xvii. 19; 1 Kings i. 43; אִיכָלִי perhaps.*

The expression of asseveration may easily pass over into that of opposition (comp. *verum, vero*) and of limitation; and hence some of the above-mentioned affirmative particles are partly adversative and restrictive, as אֲדָּה only. אָכֵן אָכֵל (especially in later usage) but. Most strongly adversative is אֵילָם on the contrary (the LXX οὐ μὴ ἄλλῃ), thus used almost exclusively in the Pentateuch and Job. Restrictive also is רַק (used before adjectives like אֲדָּה) merely, i. e. only.

d) Of cause: עַל-כֵּן, לְכֵן, לְהֵן, therefore. e) Of accession: גַּם also, and (more poetical, and expressive of accession) אֲדָּה adeo, yea more, even, —both which, however, often take the character of conjunctions.

4. Adverbs of negation: on these see § 149.

5. Interrogative adverbs include all the former classes: thus the question may relate to place, as אֵי אֵינָה where? the first with suff. אֵי where (is) he? so הֵא אֵינָה, אֵינָה, אֵינָה where?—מֵנָּה אֵי מֵנָּה whence? (from אֵינָה) whither?; to time, as מֵתִי when? עַד מֵתִי until when? how long? עַד אֵנָה, the same; to quality, as אֵינָה, אֵיךְ, אֵיכָּה how?; to quantity, as כִּמָּה how much? how often?; to cause, as לָמָּה and מֵדוּעַ (§ 97, 3) wherefore?—Respecting the pure interrogative particles הֵא, אֵא, see § 150.

Most of these interrogative particles are formed by prefixing אֵא, אֵי, which in itself signifies where (comp. Germ. *wovon? wohin?*), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending הֵא, of the prefix מֵן, and of the relative אֲשֶׁר, are formed whole classes of correlative adverbs, as הֵא הֵא here, מֵנָּה מֵנָּה hence, אֵא אֵא where? אֵא מֵנָּה whence? אֲשֶׁר מֵנָּה

* Compounded of אֵא and לֹא = לֹא־אֵא, comp. Aram. הֵא־לֹא whether not, perhaps, μήποτε. It is once employed in the sense of לֹא־אֵא if not in Num. xxii. 3, then whether not, (who knows) whether not, consequently perhaps, expressing doubt, solicitude, and also hope.

whence (relative); שם *there*, שָׁמָּה *thither*, מִשָּׁם *thence*, שָׁם אֲשֶׁר *where*, אֲשֶׁר שָׁמָּה *whither*, מִשָּׁם אֲשֶׁר *whence*.

SECT. 148.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only serve, in general, to qualify a clause or sentence by expressing circumstances of time, place &c., but also to qualify single words, as adjectives, e. g. טוֹב מְאֹד *good*, and even substantives (like ἡ χθὲς ἡμέρα). With the latter they stand either *a*) in apposition (but commonly after them), חַסְדֵּם הֵם *innocent blood* 1 Sam. xxv. 31, מְעַט אֲנָשִׁים *a few men* Neh. ii. 12, מְאֹד הַרְבֵּה הַבִּינָה *very much wisdom* 1 Kings v. 9; or *b*) in the genitive, חַסְדֵּם דְּמִי הֵם *innocent blood* 1 Kings ii. 31, where the adverb is treated *substantively*, as in *sponde sua*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. בְּכֵן *in the so* = כֵּן, Esth. iv. 16; אֶל־חֲנָם, *prop. for in vain* Ez. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. מְאֹד מְאֹד *exceedingly* Num. xiv. 7, also *more and more* Gen. vii. 19, מִטָּה מִטָּה *lower and lower* Deut. xxviii. 43, מְעַט מְעַט *by little and little* (*peu à peu*) Ex. xxiii. 30.

On the use of verbs with the force of adverbs, see § 139, Rem. 1.

SECT. 149.

OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: לֹא = οὐκ *not*, אַל = μή *that not*, אִין = ישׁ לֹא *there is not*, טַרְם *not yet*, אַפִּס *no more*. Almost exclusively poetic are בֹּל בְּלִי *not*; negative conjunctions, אֶל, כֵּן, לְבִלְתִּי, *that not*.

We subjoin a more particular view of the use of these words:

לֹא, like οὐ, οὐκ, is used principally for the *objective, unconditional negation*, and hence with the Future expresses *prohibition* (§ 125, 3, c).—In connexion with בֹּל, when the latter is not followed by the article and therefore means *any one, any thing*, it expresses the Lat. *nullus, none* (comp. Fr. *ne—personne*). Gen. iii. 1, הִנֵּן יֵעַץ מִכָּל עֵץ הַגֶּן לֹא תֹאכְלוּ *ye shall eat of no tree of the garden*. Ex. xii. 16, כָּל־מְלָאכָה לֹא־תַעֲשֶׂה *no labour shall be done*. Ex. x. 15; xx. 4; 2 Chron. xxxii. 15; Prov. xii. 21; xxx. 30. (The nega-

tive is here closely connected with the verb, and *and there does not happen any thing* is = *there happens nothing*. So also *אין* = *לֹא* רשׁ; Eccles. i. 9, *אין בל-החדש* *there is nothing new*. But the case is different when *בל* is made definite, where it means *all, the whole*. Num. xxiii. 13, *כלו לא תראה*, *all of him (his whole) thou shalt not see* (but only a part). On the use of *לֹא* in interrogative sentences, see § 150, 1.

On the position of *לֹא* in the clause, see § 142, 1, and Note.

אֵל is properly *μή*, Lat. *ne*, for the *subjective and dependent negation*,* with reference to the views and feelings of the speaker,—hence exclusively with the *future*. The phrase *אֵל יבא* *ne veniat*, may stand either for *he shall not come*, or for *may he not come*, see above § 125, 3, c, and § 126, 2.

Sometimes it stands absolutely, without the verb (like *μή* for *μή τοῦτο γένηται*), *נא* *I pray, not so*, i. e. *let it not be*; e. g. Ruth i. 13, *אֵל בְּנֵי* *not so, my daughters*. On the interrogative use of it, see § 150, 1.

אֵין is the negative of *רשׁ* *there is*, and includes the verb *to be* in all its tenses; e. g. Gen. xxxvii. 29, *אֵין-יִיֶּסֶה בְּבוֹר* *Joseph was not in the pit*; Num. xiv. 42, *אֵין יְהוָה בְּקִרְבָּכֶם* *Jehovah is not among you*. The same formulas are expressed positively with *רשׁ* and negatively with *אֵין* as Gen. xxxi. 29, *רשׁ-לֵאֵל* *it is in my power* (prop. it is in the power of my hand; Neh. v. 5, *אֵין לְאֵל* *it is not in our power*. It follows, moreover, α) that the personal pronouns, when they are the subject of the sentence, are appended to *אֵין* as suffixes; as *אֵינְנִי* *I am not, I was not, I shall not be*, *אֵינְכֶם*, &c. β) When the predicate is a verb, it almost universally takes the form of a participle, the verb of existence being implied in *אֵין*; Ex. v. 16, *נָתַן אֵין חֶמֶן* *straw is not given*; vs. 10, *אֵינְנִי נָתַן* *I will not give*; viii. 17: Deut. i. 32. γ) As *רשׁ* sometimes signifies *to be present, to be near or at hand*, so *אֵין* is used in the contrary sense *to be not present or at hand*; *אֵינְנִי* *he was not present* = *was no more*, Gen. v. 24.

From *אֵין* is formed by abbreviation the negative syllable *אֵי*, employed in compounds as a prefix: it is found in Job xxii. 30, *אֵי-נֶקֶר* *not guiltless*. In Æthiopic it is the most common form of negation, and is there used even as a prefix to the verbs. On the formation of the interrogative *אֵי* from *אֵין*, see p. 273.

לֹבֵלֶתָּ (prop. *constr. st.* with the ending *לָּ* (§ 88, 3, a) from *בָּלַח* *want, non-existence*, stem-word *בָּלַח*) is most frequently employed before the *Inf.* when it is to be expressed negatively with a preposition; as *לֹאֲכַל* *to eat*, *לֹבֵלֶתָּ* *not to eat*, Gen. iii. 11. Rarely with a finite verb it means *that not*, Jer. xxiii. 14.

פָּן (*removing, a clearing away*) is the same as *ne, that not, lest*, especially after the mention of an action by which an apprehended evil is to be prevented or shunned (Gen. xi. 4; xix. 15); or after verbs signifying *to fear, to beware* (like *δεῖδω μή*, *vereor ne*) xxxi. 24, 31;—also at the beginning of the sentence, especially in the expression of apprehension or fear, as Gen. iii. 22, *וְעַתָּה פָּן-רָשָׁלַח יָדוֹ* *and now, lest he stretch forth his hand*.

2. Two negatives in the same sentence, instead of destroying

* This view of *אֵל* is omitted in Gesenius's last edition, and in Rödiger's. Tr.

each other as in Latin, [and English] make the negation stronger, like *οὐκ οὐδέεις*, *οὐκ οὐδαμῶς*. 1 Kings x. 21, *אֵין כֶּסֶף לֹא נִחְשָׁב לְמֵאוֹמָה* *silver was not at all regarded for anything* (in the parallel passage, 2 Chron. ix. 20, *לֹא* is omitted). Ex. xiv. 11.—Zeph. ii. 2, *לֹא-יָבוֹא בְּטָרִם* lit. *before there shall not come*, (so in Germ. *ehe er nicht kommt*, and in Lat. *priusquam . . . non*). Is. v. 9, *יִמְאִין יוֹשֵׁב* prop. *without no inhabitant*.

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while its influence extends also to the second. 1 Sam. ii. 3, *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth*. Ps. ix. 19; Job iii. 10; xxviii. 17; xxx. 20. (Compare the same usage in respect to prepositions, § 151, 4).

SECT. 150.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogative sentences are sometimes, though rarely, distinguished as such merely by the *tone* of voice in which they are uttered, e. g. 2 Sam. xviii. 29, *לַיְלָה שְׁלֹמֹה* *is it well with the young man?* Gen. xxvii. 24, *אָתָּה זֶה בְּנִי עֵשָׂו* *art thou my son Esau?* This is somewhat more frequent when the sentence is connected with the previous one by *וְ*; Jon. iv. 11, *וְאֵינִי לֹא אֲחֹרִים* *and should I not spare?* Job ii. 10; x. 8, 9, 13; Judges xi. 23; xiv. 16; and when it is introduced by the particles *גַּם* (Zech. viii. 6) and *אִם* (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative character; e. g. with *לֹא*, when an affirmative answer is expected (*nonne?*). Job xiv. 16, *לֹא תִשְׁמֹר עַל-חַטָּאתִי* *dost thou not watch for my sin?* Jon. iv. 11; Lam. iii. 36, 38; with *אֵל*, in expectation of a negative answer, 1 Sam. xxvii. 10, *אֵל-פְּשָׁטָהֶם הָיוּ* *ye have not then made an excursion in these days?**

Even the few interrogative particles originally expressed either affirmation or negation, and only acquired by degrees their interrogative power.†

* In the same manner are used *οὐκ* (*nonne?*) and *μή*; the former (Hom. II. x. 165, iv. 242) in expectation of an affirmative, the latter (Odys. vi. 200) of a negative answer.

† So in Greek and Latin, originally affirmative and then interrogative are *ᾗ*,

Respecting **ה** and its original demonstrative signification (being related to the article), see § 98, 4.

Probably **א** *where?* sprung from a negation; full form **אין** (hence **מאין** *whence?*), prop. *not there, is not there*,—uttered interrogatively, *is not there? = where is?* **אי** *is he not there?* for *where is he?* Job xiv. 10, *man dies ואי and where is he? = ואינני and he is no more*. In Arabic **אי** has become an interrogative pronoun = **מי** *who?* (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of **אין** into **אי** see § 149.

2. Most commonly the simple question begins with *He interrogative* **ה**,—the disjunctive question with **ה** followed in the second clause by **אם** (**אם**—**ה** = *utrum—an?*), as in 1 Kings xxii. 15, *man dies ואם-ינהל . . . הנל shall we go . . . or shall we forbear?* The indirect form of inquiry differs only in having **אם** more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:

The **ה** is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 3, *hast thou considered (השקפת לבך) my servant Job?* Often the inquirer expects a negative answer (*num?*), which may be expressed in the tone itself; Gen. iv. 9, *השמר אחי אנכי am I the keeper of my brother?* Job xiv. 14, *if a man die, יחיה will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vii. 5, *האם תבנה לי בית shalt thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, *לא תבנה לי בית thou shalt not build a house for me:*) and, *vice versa*, the negative form of the question has the effect of an affirmation; **הלא** *nonne?* *is it not so?* for **הנה** *behold!* 2 Kings xv. 21; xx. 20; comp. 2 Chron. xxvii. 7; xxxii. 32.* On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; when it corresponds, in effect, with the negative form of the question in English: compare the use of **ה** *gàq* and **ה** *gàq o* for *is not?* and of the Lat. —*ne* for *nonne?*† Job xx. 4, *הוא ידעת dost thou (not) know this?* This simple question is *very* seldom introduced by **אם**, and then always in connexion with something already implied which gives a disjunctive sense, like *our or perhaps* (German *oder etwa*), Lat. *an*, as in Is. xxix. 16; 1 Kings i. 27; Job vi. 12.

num (= *nunc*). *an* (probably, perhaps); originally negative and then interrogative,—**οὐκ**, **μή**,—*ne*, in German *nicht wahr?* (not true?) *nicht?* (not?).

* In a similar manner **מה** *what?* [*why?*] spoken with indignation expresses prohibition under the form of reproach or expostulation. Cant. viii. 4, **מה-תעירו** *why do ye rouse?* Job xvi. 6; xxxi. 1. This negative force of **מה** is very frequent in the Arabic.

† See Heindorf ad Plat. Phædr. 266. Heusinger ad Cic. de Off. iii. 17.

The *disjunctive* question (*utrum — an?*) is usually expressed under the form $\text{אִם} - \text{הֲ}$, also $\text{וְאִם} - \text{הֲ}$, Job xxi. 4, with emphasis on the first question $\text{וְאִם} - \text{הֲ}$, xxxiv. 17; xl. 8, 9. Yet also as in German [and English], with אִם or before the second clause, Job xvi. 3; Eccles. ii. 19.

The form of the *indirect* question is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes הֲ (*whether*), Gen. viii. 8; Ex. xvi. 4, and אִם , Cant. vii. 13; 2 Kings i. 2; the disjunctive question (*whether — or*) $\text{אִם} - \text{הֲ}$, Gen. xxvii. 21, and also $\text{הֲ} - \text{הֲ}$, Num. xiii. 18.—The formula אִם יוֹדֵעַ אִם (*who knoweth whether — not*, is also used affirmatively like the Lat. *nescio an*, Esther iv. 14.

For interrogative adverbs of place, time, &c. see § 147, 5.

The words הֲ (§ 120, 2) and אֲפֹא *quite, then*, serve to give animation or intensity to a question (like *poté, tandem*, Eng. *then, now*); as הֲ-הֲ אֲפֹא *what aileth thee now? quid tibi tandem est?* Is. xxii. 1; אֲפֹא *where now?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24; xxix. 6; Judges xiii. 11; the negative answer is לֹא *no*, Gen. xix. 2.

SECT. 151.

OF THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time, cause, &c. The prepositions of place originally denote either *rest* in a place, or *motion* from or to a place; but in each class there are some (several in the first, few in the second), which take also the signification of the other.

a) The most important prepositions of *place* are:

α) Of *rest* in a place, בְּ *in, by, at*, עַל *upon and over*, תַּחַת *under*, אַחֵר , אַחֲרַי *after*, לְפָנַי *before*, נֶגֶד , נִכְחַת *before, opposite to*, אֶצֶל , אִתּוֹ *with* (*apud*), בְּיָד , בְּעֵד (*prop. in separation from*) *about* (*ἄμφω*), *behind*, בֵּין *between*, עֲבָר *on the other side of, beyond*.

β) Of *motion*, מִן *from*, אֶל and לְ *to, towards*, עַד *unto, as far as*, — and also (from the former class) בְּ *to* (*usque ad*), עַל *upon, towards*.

b) Very many of the above-mentioned prepositions express also relations of *time*, as בְּ *in, within*, מִן , אֶל , עַד .

* Among these we reckon such forms as לְפָנַי , לְמַעַן , which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the compounds under No. 2, e. g. מִלְפָּנַי *from before*.

c) Of those which denote other relations we may mention, כּ as (כּרִי, כּפּר according to), עִם together with, with, וּזְלִיז, בְּלִצְרִי besides, בְּלִחָה without, besides, רֵעַן, לְמַעַן on account of, עָצָב (prop. as a reward) for, because.

2. The composition of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a change of relation, but also the local one which was existing previously to the change, or which follows as the result of it, as in French *de chez, d'auprès*.* So

a) With מִן מֵאַחֵר away from behind, מִבֵּין out from between, מֵעַל away from upon or above, מֵעֵם, מֵאֵת de chez quelqu'un, מִתַּחַת away from under.

b) With אֶל (more seldom): אֶל אַחֲרֵי to behind or after; לְ מִחוּץ without, i. e. on the outside of, לְ מִחוּץ אֶל forth without, Num. v. 3.

Thus also compound prepositions, which have adopted an adverbial signification, take after them לְ (more seldom מִן) and again become prepositions. E. g. מֵעַל (adv.) above, לְ מֵעַל above, over, מִתַּחַת (adv.) below, לְ מִתַּחַת (prep.) below, under, לְ מִחוּץ (prep.) without, לְבַד separately, aside, מִן לְבַד aside from, besides.

This accessory preposition may also precede the adverbial form; e. g. מִלְּבַד = מִן לְבַד besides, מִבְּלִצְרִי without, Syr. مَحْذَرٍ; † rarely it is wholly wanting, as מִתַּחַת for לְ מִתַּחַת, Job xxvi. 5.

3. We will now present a few prepositions,—such as occur most frequently and have the greatest variety of meaning,—with their principal significations, in order to explain their construction with verbs (§ 137) and the most important idioms connected with them.‡

* When the Hebrew says, he took the offering מֵעַל הַמִּזְבֵּחַ from upon the altar (away from the top of the altar), he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapeau sur la table*, the Germ. *er nimmt den Hut vom Tische weg* and the Eng. *he takes his hat from the table*, the Fr. omitting one relation, the Germ. and Eng. another.

† In the Syr. مَحْذَرٍ means over as preposition, but مَحْذَرٍ above as adverb (see Hoffmanni Gram. Syr. p. 280 ult.). The Hebrew in like manner says לְמִן from (a starting point) onward, for לְ מִן, precisely the Lat. *usque a, usque ex*, comp. also *inde*.

‡ For fuller information, Gesenius's Lexicon must be consulted.—Tr.

a) **ב**, which has the greatest variety of significations of all the prepositions, denotes, 1) prop. rest in a place (*ἐν*), hence *in* with reference to time, and to state or condition, as **בְּאַרְץ**, **בְּרֵאשִׁית**, **בְּשָׁלוֹם**,—with reference to a company, or number of individuals, *among*, e. g. **בְּנֵזִים**,—with reference to bounds or limits, *within*, as **בְּשַׁעְרֵים** *within the gates*,—of high objects, *upon*, as **בְּסוּסִים** *upon horses*, Is. lxvi. 20; rarely it has all these significations after verbs of motion = *εἰς* (like *ponere in loco*). The Hebrew says **א** to drink *in* a cup (for, to drink what is in it), Gen. xlv. 5 (so in Arabic and Chald., Dan. v. 2, *ἐν ποτηρίῳ, ἐν χρυσῷ πίνευ* Xen. Anab. vi. 1, 4, 3, Ezra iii. 6, *in ossibus bibere* in Florus, French *boire dans une tasse*), **ב** in the manner, *in* the model or rule, for *after* the manner or model (comp. *ἐν τῷ νόμῳ, hunc in modum*), as **בְּדִבְרֵי פ'** *according to the command*, **בְּעֵצַת פ'** *according to the counsel of any one*, **בְּצַלְמֵנוּ כְּדִמְיוֹתֵנוּ** *in (after) our image, after our likeness* Gen. i. 26; vs. 27 and v. 1, 3, *Adam begat a son* **בְּצַלְמוֹ**. Somewhat different is the signification in Gen. xxi. 12, *in Isaac* (**בְּרִצְחָק**) = *after Isaac thy seed shall call themselves*. In this signification of the particle is to be understood *γ* the **ב** *essentiae* or *pleonasticum* of the grammarians, which every where means, *as, tanquam* (Fr. *en*). Ex. vi. 3, *I appeared to Abraham, &c.* **בְּאֵל שַׁדַּי** *as God Almighty*. Is. xl. 10, *the Lord will come* **בְּהֹזֵק** *as a strong one*. The most striking use of it is before the predicate-adjective after the verb *to be* (= *conduct or behave as*), Eccles. vii. 14, *in the day of joy* **בְּיוֹם בְּטוֹב** *be thou joyful*; Ex. xxxii. 22, *thou knowest the people* **הוּא הָיָה כְּרִיעַ הָיָה** *that they are evil*; Job xxiii. 13, *he is one* [without a rival]. (In Arabic this idiom is frequent; see *Thes. Ling. Heb.* p. 174).

2. *Nearness, vicinity* (Lat. *ad, apud*), *at, by, on*; **בְּנָהָר** = *ἐν ποταμῷ, by the river*, Ezek. x. 15; **בְּעֵינֵי** *in the eyes of* = *before the eyes of one* (*ἐν ὀφθαλμοῖς*, Il. 1, 587). In this sense it frequently indicates motion (Lat. *ad*), *to, unto*: it differs, however, both from **אֶל** *to, towards*, and **עַד** *unto, usque ad*, since it denotes that the object towards which the motion tends is actually arrived at (which is not determined by the use of **אֶל**), and yet does not fix attention specially upon this point, as is done by **עַד**. Gen. xi. 4, *a tower* **בְּשָׁמַיִם** *whose top may reach to heaven*. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects. E. g. **אָחַז ב** *to lay hold on*, **נָגַע ב** *to touch*, **שָׁאַל ב** *to ask at, to consult*, **קָרָא ב** *to call upon*, **רָאָה ב** *to look upon*, **שָׁמַע ב** *to hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, *I could not witness the death of the child!* Hence, in a tropical sense, *in respect to, on account of*, as **שָׂמַח ב** *to rejoice on account of*, i. e. to have joy in something.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help, instrumentality* (*with*), readily connects itself. Gen. xxxii. 11, *with my staff* (**בְּמִקְלִי**) *I passed over this Jordan*. Ps. xviii. 30, *by thee* (**בְּךָ**) *have I rushed upon troops*. Verbs of *coming* and *going*, with **ב** (*to come, or go, with*) express the idea of *bringing*; e. g. Judg. xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxiii. 5.

b) **עַל**, which is most nearly related to **אֶל**, signifies *upon* (*ἐπὶ*) and *over* (*ὑπὲρ*); very frequently of motion (down) *upon* or *over* a thing. In the sense of (resting) *upon*, (coming) *upon*, it is used after verbs signifying *to be heavy*, i. e. *burdensome*, *afflictive* (prop. *to lie heavily upon*), Is. i. 14; Job vii. 20,—*to set or appoint over* (commission), as **עַל פֶּקֶד**,—*to pity, to spare*, as **עַל חַסֵּד** (prop. *to look tenderly upon*). With the primary idea is connected that of *accession* (conceived as a *laying upon*) and of *conformity, after, according to* (with reference to the rule or pattern, *upon* which a thing is laid to be measured or modelled), and of *cause* (*ob quam*), *on account of* [prop. *upon* something as ground or motive], *although*. In the signification *over*, it is often used with verbs of *covering, protecting*, **עַל פָּתָח**, **עַל מָגֵן** (prop. *to place a covering, a shield, over*); and also with those of kindred meaning, as **עַל נֶלְחָם** *to contend for one* (prop. *in order to protect him*), Judg. ix. 17. It is used for *at, by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an *impending over*; e. g. **עַל הַיָּם** *by the sea* [or as we may literally render it *on the sea*]; but also where this is not the case, as **עַל יָד**, like our *on the side*. Hence it expresses the relation of motion to the object *at* which it terminates,—*to, towards*, so that in the later Hebrew style and in poetry it is often used for **אֶל** and **לְ**; e. g. Job vi. 27; xix. 5; xxxii. 2; xxxiii. 23.

c) **מִן** (§ 100) indicates *motion, removal, away from* any thing. Its fundamental signification is *separation from a whole, derivation, descent*. As *constr. st.* of the noun **מִן** *part*, it properly means *part of*, hence *off, from*, used at first with reference to the part which is taken from the whole, as to give, to take *part of* = *from*. Most clear is this fundamental signification when it expresses *some* (more rarely *one*) *of*; e. g. **מִן זִקְנֵי יִשְׂרָאֵל** *some of the elders of Israel*, **מִן דָּמָם** *some of the blood* (Fr. *du sang*). It has the same signification when (apparently pleonastic) it is connected with the words *one, none*, in the often misapprehended idiom of the Hebrew and Arabic *non ab uno*, i. e. *not any one, not the least*, prop. *not even a part, a piece, the least portion, of one*. Lev. iv. 2; Deut. xv. 7; Ez. xviii. 10.

In its most common use, with reference to motion *away from*, it forms the opposite of **אֶל**, **עַד**, and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid, to hide, to beware*: comp. in Gr. and Lat. *καλύπτω ἀπὸ*, *custodire ab*. In its tropical use with reference to time, it may mean either *from* (a time) *on*, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like *ἀπὸ νυκτός, de nocte, from the coming on of night*), as **מִיָּמֶיךָ**, Job xxxviii. 12, *from the beginning of thy days onward*; or it may mean *next from*, i. e. *immediately after* (*ἐξ ἀγίστου, ab itinere*), as **מִהֶקְרִיץ**, Ps. lxxiii. 20, *immediately after awaking*. Gen. xxxviii. 24, **מִשְׁלֹשׁ חֳדָשִׁים** *after three months*. Hos. vi. 2.

For the use of it to denote *rest on the side* of an object, where the idea is that of near distance, or being just *off from* (the *prope abesse ab, pendere ex aliqua re*), see § 147, 1. For its use in the expression of comparison, see § 117, 1.

d) **אֶל**, **אֵלַי** (prop. *regions, directions*, hence *towards*), denotes *motion*,

and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it (in the former case equivalent to *עד*, e. g. *אַל-פיהו* *even unto his mouth* Job xl. 23, in the latter to *אַל-הוֹדָה*, e. g. *בוא אֶל-הַתְּבָרָה* *to go into the ark*) or not.

It is certainly an unfrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they found him אֶל-מֵיִם* *by the great waters in Gibeon*. It is so used especially in the formula *אַל-הַמָּקוֹם* *at the place*, Deut. xvi. 6; 1 Kings viii. 30; *אַל הָהָר* *on the mountain*, 1 Sam. xvii. 3. Compare the Gr. *εἰς*, *ἐς*, for *ἐν*, e. g. *ἐς δόμους μένειν*, Soph. Ajax. 80. The German use of *zu* in *zu Hause*, *zu Leipzig*, is quite analogous.

e) *לְ* (an abbreviation of *אֶל*, but more commonly used in the tropicæ significations), *to, towards*, denoting motion or merely direction, either of physical objects or of the mind: hence employed as a sign of the dative, and also of the genitive of possession (§ 113), and then with the signification *with respect to, on account of, in behalf of*. Such a *dativus commodi* is used pleonastically (especially in the language of common intercourse and in the later style) after verbs of motion, as *to go, to flee*, especially in the *Imperative*, e. g. *לֵךְ לְךָ* *go, get thee away*, *בִּרְחָלְךָ* *flee (for thy safety)*: but also after other verbs, as *הִמָּחֵלְךָ* *be thou like* Cant. ii. 17. It is a solecism of the later style (common in Syriac), when active verbs are construed with *לְ* instead of the accusative, as *אָבַל לְ*, Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at, or in*, with reference to place and time; as *לְיְמִינְךָ* *on thy right*, *לְעֶרֶב* *at evening*. On the use of it after passive and other verbs to denote the efficient cause or author, see § 140, 2.

f) *כִּי* (as an adverb, *about, nearly*), as a prep. *as, like to*; for denoting similarity it is doubled *כִּי-כִּי* *as—so*, and also *so—as* in Gen. xlv. 18, in later authors *כִּי-כִּי*; *according to, after*, from the idea of conformity to a model or rule; as a designation of time, *about (circa)*. A pleonastic *כִּי* or *Kaph veritatis*, as the grammarians called it, is nowhere found with certainty. In all cases the comparative force applies. *כִּמְעַט* is indeed = *מְעַט* *little*, but prop. *as a scrap*; Neh. vii. 2, *for he was אִמְתָּא כִּי אִישׁ אִמְתָּא* *as a true man must be*.

4. A preposition (like the negatives, § 149, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism. E. g. *כִּי*, Is. xlviii. 14, *he will do his pleasure on Babylon (בְּבָבֶל)*, and *his arm on the Chaldeans (בְּכַשְׁדִּים for כְּשָׁדִים)*. Hab. iii. 15, Job xii. 12. So also *לְ*, Job xxxiv. 10, Is. xxviii. 6; *מִן*, Is. xxx. 1; Gen. xlix. 25; *תַּחַת*, Is. lxi. 7.

The numerous ellipses which have been assumed of the various prepositions, are in the highest degree uncritical. Even the cases in which it

has been customary to supply **וְ**, especially after **וְ**, are all to be regarded as examples of the accusative used adverbially or governed by an active verb: in a few cases the noun is actually in the nominative.

SECT. 152.

OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of **וְאֶשֶׁר** and **כִּי** (§ 102. 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect the means which it furnishes for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connexion: * hence the various uses of certain favourite conjunctions (particularly **וְ**, **כִּי**, **וְאֶשֶׁר**), which, though they may not actually have in Hebrew as great a variety of signification, must yet be as variously expressed in translations into our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connexions sometimes made by these particles

Of the most extensive application is **וְ**, **וְ** (§ 102, 2):†

a) Properly and usually *copulative* (and), connecting single words as well as whole sentences. When three or more words stand in connexion, it is used either before every one after the first (2 Kings xxiii. 5) or before the last only (Gen. xiii. 2); rarely after the first only (Ps. xlv. 9). In certain phrases it is commonly omitted, as *yesterday* (and) *the day before* = *heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio asyndeta*); as Judg. v. 27, *at her feet he bowed, he fell, he lay*. Job xx. 19; Cant. ii. 11; v. 6; Is. xxvi. 17.

As connecting words it is often *explicative* (like *isque, et quidem*). 1 Sam. xxviii. 3, **וּבְרָמָה וּבְעִירוֹ** in *Ramah* (and) (=even) *in his own city*, 2 Sam. xiii. 20; Amos iii. 11; iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the *ἐν τῇ διὰ τοῦτο* of the grammarians), as Gen. iii. 16, **וְהָרַגְתִּי אֶת צָרְכְּךָ** *thy pain and thy conception*, i. e. *the pains of thy pregnancy*.

* Comp. § 105, 1, Rem. § 144, Rem. 1.

† See fuller particulars on the use of *Vav copulative* in Gesenius's Thesaurus I. p. 393 et seqq.

b) *Adversative* (and yet, while yet); Judg. xvi. 15, *how canst thou say I love thee* אָהַבְתָּ אֵיךְ וְלִבְךָ אֵיךְ and (yet) *thy heart is not with me* (i. e. while yet), Gen. xv. 2; xviii. 13.

c) *Causal* (for, because); Ps. v. 12, *let them ever shout for joy, because (when, since) thou dost defend them*. Is. xliii. 12, *ye are my witnesses* וְאֲנִי-אֵל and I (am) God, that I am God.

d) *Inferential* (then, so then, therefore); Ez. xviii. 32, *I delight not in the death of him that dieth*—וְהִשִּׁיבֻהוּ therefore turn ye. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, and he said וְקַח-לֶחֶם then take meal; Ps. iv. 4, וְיָדַעְתָּ then know ye; ii. 6, 10; 2 Sam. xxiv. 3.

e) *Final* (in order that, so that); in this sense chiefly with the cohortative or jussive (§ 126).

Of scarcely less extensive application are the two relative conjunctions (prop. relative pronouns) אֲשֶׁר and כִּי = ὅτι, *quod, quum, that, because*,—running almost parallel with each other in their significations, except that כִּי occurs as a conjunction far more frequently and in a great variety of senses, while that אֲשֶׁר is generally a relative pronoun and takes prefixes.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. אֲשֶׁר is even preceded by the accusative particle אֶת; Josh. ii. 10, אֶת-שְׁמֵעָדוֹן אֲשֶׁר-הוֹבִישׁ יְהוָה we have heard (id *quod exsiccarit*) that Jehovah hath dried up,—more commonly שְׁמֵעָדוֹן אֲשֶׁר, and still oftener כִּי שְׁמֵעָדוֹן. Hence the following uses of כִּי; a) it is employed before words directly quoted, like the Gr. ὅτι (very seldom אֲשֶׁר, 1 Sam. xv. 20); b) it is *temporal* = ὅτε, prop. (at the time) *that*, (at the time) *when*, sometimes passing over to the conditional power of ἄν [Eng. *when* = *if*, differing only in the form of representation], Job xxxviii. 5, comp. iv. 18 (seldom אֲשֶׁר, Lev. iv. 22; Deut. xi. 6),—but often with an accurate discrimination between the two, well illustrated in Ex. xxi.; c) *causal*, *eo quod, because*, fully כִּי, רַעְיוֹן אֲשֶׁר, *propterea quod*, also *for* = ὅτι; repeated (כִּי — כִּי, Is. i. 29, 30, כִּי-וְכִי *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned; d) *adversative* (in which sense כִּי only is used) either α) after a negative, *but*,—prop. but it is *because*, e. g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—*but* thou shalt go to my native land,=*for* thou shalt go, &c. the former being prohibited *because* the latter is to be done; or β) where negation is only implied, e. g. after a question which involves denial (§ 150, 1, 2), when it may be rendered *no, but*,—*but no*,—*for surely* (ἀλλὰ γὰρ) Mic. vi. 3, what (injury) have I done to thee? . . . *for surely* I brought thee up, &c. Job xxxi. 18. See on אֲשֶׁר כִּי below in No. 2, i.

2. We will now arrange the remaining conjunctions according to their significations, exhibiting together, however, the different uses of each wherever it may be first presented. We must here

confine ourselves to a brief general notice, leaving the more complete view, with references and proofs, to the Lexicon.*

a) *Copulatives*: besides וְ , וּ , the properly adverbial forms גַּם *also*, and אֲףִי *intensive, there is added, wholly, even*, once combined וְאֲףִי־גַם *and even also*, Lev. xxvi. 44. The first is often used with plural forms emphatically, to include *all*, e. g. גַּם שְׁנֵימָן *both the two*, כָּל גַּם *all together*. It also merely gives emphasis to the following word; Gen. xxix. 30, *and he loved גַּם־רַחֵל Rachel* (not, also Rachel) *more than Leah*; 1 Sam. xxiv. 12, —אֲףִי גַם־כִּי is *prop. add that, hence not to mention, nedum*,—according to the connexion, *much more, much less*.

b) *Disjunctive*: אִם or (etym. *free will, choice*, hence *prop. vel*, but also *aut exclusive*, 2 Kings ii. 16). Sometimes it stands elliptically for אִם כִּי *or (be it) that, or (it must be) that*, when it may be rendered *unless that*, e. g. Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 36 (the LXX $\epsilon\acute{\alpha}\nu\ \delta\acute{\epsilon}$, Vulg. *sin autem*), *if haply*, 1 Sam. xx. 10, which has been contested without reason (comp. on אִיגֵלִי , § 147, 3, Note). Repeated, אִם—אִם , *sive—sive*, it is the same as אִם—אִם .

c) *Temporal*: $\text{כִּי, אֲשֶׁר} = \text{quæ}$, (see above), for which more rarely is used the conditional particle אִם (Is. iv. 4; xxiv. 13); $\text{עַד כִּי, עַד אֲשֶׁר, עַד}$ *until that*, also $\text{אִם, עַד אֲשֶׁר אִם}$ *until that when*, עַד also *during, so long as*, בְּעוֹד , the same, אֲשֶׁר אַחֲרַי *after that*, מֵאָז (for מֵאָז אֲשֶׁר) *since that*, בְּנֶגְמָם and נֶגְמָם *before*, קִדְמַת אֲשֶׁר *before* (Ps. cxxix. 6).

d) *Causal*: (besides כִּי and אֲשֶׁר , No. 1, e, c) בְּכִי אֲשֶׁר *because*, or merely כִּי , with the omission of אֲשֶׁר (§ 102, 1, c), Ps. xlii. 7; xlv. 3. בִּי־עַל־כֵּן (Gen. xviii. 5; xix. 8; 2 Sam. xviii. 20), and אֲשֶׁר עַל־כֵּן (Job xxxiv. 27), for $\text{עַל־כֵּן אֲשֶׁר, עַל־כֵּן אֲשֶׁר}$; עַל דְּבַר אֲשֶׁר , עַל אֲדוֹת אֲשֶׁר , *prop. for the circumstances that=for this cause that*, and emphatically אֲשֶׁר אֲשֶׁר , בְּעִבְרֵי אֲשֶׁר , וַעַן אֲשֶׁר , *prop. on the account, that*, and כִּי תַחֲתֵי (*therefore that*), *eo quod, because, כִּי תַקַּב (*prop. as a reward that*) *that*.*

e) *Final*: אֲשֶׁר לְמַעַן *to the end that*, בְּעִבְרֵי אֲשֶׁר *in order that* (also causal), כִּי *that=in order that* (see above), perhaps לֵךְ , 1 Kings vi. 19. With a negative force: אֵל, כֵּן *that not, lest* (§ 149).

f) *Conditional*: principally אִם and לֵךְ (for which rarely אֲלֵךְ), *if*. The first (which is also a particle of interrogation, § 150, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former),—as, if I do—have done—shall do; on the contrary, לֵךְ expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence אִם may properly stand where לֵךְ would express the thought

* See especially Gesenius's Heb. Lexicon.

† See on these groups of particles Gesenius's Thesaurus II. p. 682.

‡ לֵךְ , in full לֵיזָא , is radically not different from לֵיזָא , *not*; hence it becomes, when uttered interrogatively, first an optative particle (§ 133, 2), as לֵךְ רַחֵל *nonne vivat?* for *would that he were alive*, then a conditional particle, *if he were alive* (which is however not the case).

more accurately (Ps. l. 12; cxxxix. 8; Hos. ix. 12), but **לִּי** cannot be used for **אֲנִי**. Especially in solemn asseveration, expressed under the form of conditional imprecation, **אֲנִי** is always used; Ps. vii. 4-6, **אֲנִי-עָשִׂיתִי וְאֵת-יָדָי וְגו'** *if I have done this—then let the enemy persecute me, &c.*

g) *Concessive*: **אֲנִי**, with the *Pret.*, even if (= though) *I am*, Job ix. 15, with the *Fut.* (though one were), Is. i. 18; x. 22; **עַל** (for **אֲשֶׁר**), *although*, Job xvi. 17; **כִּי** *even when, although*.

h) *Comparative*: **כַּאֲשֶׁר** *as, quemadmodum*, with **כִּן** in the second member, *as—so*, Is. xxxi. 4; lii. 14, 15.—**כַּאֲשֶׁר** may be omitted in the protasis, Is. lv. 9; Ps. xlviii. 6, and **כִּן** in the apodosis, Obad. 15. Exact conformity is expressed by **שֶׁ-בְּכָל-עֲמֻמָּה** *in all points as*, Eccles. v. 15.

i) *Adversative*: (see on the adverbs, § 147, 3). Decidedly belong *here*, **כִּי אֲנִי** *only that—but, nevertheless*, and the difficult combination **אֲנִי אֲנִי**, *prop. that if, for if*, most frequently *but if*, in the sense of **כִּי** explained under No. 1, e, d, but united with **אֲנִי** to form a connexion with the verb. Ps. i. 1, *happy the man who walks not* (if he walks not) *in the counsel of the ungodly . . . 2, but if* (**כִּי אֲנִי**) *his delight is in . . .* Then simply *but*, Ps. i. 4; Gen. xxxii. 29, *but if, but when*, Gen. xxxii. 27, and merely *but—except* (after a negative), xxxix. 9; xxviii. 17.

k) On the *interrogative* particles see § 150, and

l) The *optative* particles above under letter f.

3. A certain brevity and incompleteness* of expression (see No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form **יַעַן אֲשֶׁר** *on the account, that = because*, we have the shorter **יַעַן** or **אֲשֶׁר**; instead of **כַּאֲשֶׁר** *as* (conj.), **כִּי** Is. lxi. 11, and **אֲשֶׁר** Ex. xiv. 13; 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

a) In conditional clauses: Gen. xxxiii. 13, *drive they them hard, then they will die*,—for, if they drive them hard, they will die. Job vii. 20, (if) *I have sinned, what have I done unto thee?* Gen. xlii. 38.

* More rare is pleonasm, or an unnecessary fulness of expression; e. g. **כִּי אֲנִי**, for *if*, Ex. xxii. 22, comp. old Germ. *wenn dass* (*prop. if it is that*) and old Eng. "if so be that." On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. **כִּלְ-קַבְּלֵהִי** (Germ. *alldieweil*) *wholly—for—that = because*. **כִּלְ-קַבְּלֵהֶנָּה** *just for this = therefore*. Emphatic, not pleonastic, is the repetition of the conjunction in **יַעַן וְכִי** *because, even because*, Lev. xxvi. 43.

- b) Where comparison is expressed : Ps. xiv. 4, אֲכָלִי עַמִּי אֶכְלֹי לֶחֶם, *who devour my people (as) they would eat bread*, prop. (as) *those who eat bread*. Job xxiv. 19, *drought and heat bear off the snow-water*, שְׁאוֹל חָטָא (so) *Sheol (those who) sin*. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, say אַתְּ אֲחֹתִי אָתָּה *thou art my sister*, commonly כִּי אֲחֹתִי אָתָּה. Ps. ix. 21, *that they may learn, they are men*. Is. xlviii. 8, *for I knew, thou art utterly faithless*. Ps. xvii. 3, *I have purposed, my mouth shall not sin*. In all these cases, the second member stands properly in the accusative; comp. § 139, 4, Rem. 2.

SECT. 153.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אָהִי, אֲהִי, הוֹי), are connected with the object of the threatening or lamentation either by the prepositions עַל, אֶל, לְ, or without any inter-vening particle, as אֲהִי לָנוּ *woe to us!* הוֹי גּוֹי *woe to the people!* Is. i. 4; אָהִי הוֹי אָהִי *alas, my brother!* 1 Kings xiii. 30.

On the construction of הִנֵּה with the suffixes, see § 98, 5.

PARADIGMS.

IN the Paradigms of the verbs, those forms which serve as models for others (*normal* forms), and which therefore the beginner should especially notice, are marked with an asterisk. Thus in the regular verb the 3 *fem.* קָטְלָה is the model for קָטְלִי, both being formed by the addition of a vowel only; קָטְלָה is the model for קָטְלָהּ, קָטְלָתִי, קָטְלָנִי, where a toneless or unaccented syllable beginning with a consonant is added to the root קָטַל; and קָטְלָהּ is the model for קָטְלָתָהּ, as each is formed by adding a syllable beginning with a consonant and having the tone.

A. THE PER-

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.	ACCUSATIVE OF THE VERBAL SUFFIX.
<p style="text-align: center;"><i>Singular.</i></p> <p>1. <i>com.</i> אֲנִי, in pause } אֲנִי; אֲנִי, in pause } <i>I.</i> אֲנִי</p> <p>2. { <i>m.</i> אַתָּה (אַתָּה), in pause } pause אַתָּה } <i>thou.</i> 3. { <i>f.</i> אַתְּ (אַתְּ), prop. } אַתְּ }</p> <p>3. { <i>m.</i> הוּא } <i>he.</i> } <i>she.</i> 3. { <i>f.</i> הִיא }</p>	<p style="text-align: center;">A. SIMPLE FORM.</p> <p>אֲנִי; אֲנִי; אֲנִי } <i>me.</i></p> <p>אֲנִי, אֲנִי, in pause אֲנִי } (אֲנִי) } <i>thee.</i> אֲנִי; אֲנִי; אֲנִי (אֲנִי)</p> <p>הוּא, הוּא; הוּא (הוּא), הוּא; } <i>him.</i> הוּא } הִיא; הִיא; הִיא } <i>her.</i></p>
<p style="text-align: center;"><i>Plural.</i></p> <p>1. <i>com.</i> אֲנֵינוּ (אֲנֵינוּ), } (אֲנֵינוּ) } <i>we.</i></p> <p>2. { <i>m.</i> אַתֶּם } <i>f.</i> אַתֶּן, אַתֶּן } <i>ye.</i></p> <p>3. { <i>m.</i> הֵם, הֵם } } <i>they.</i> 3. { <i>f.</i> הֵנָּה, הֵנָּה }</p>	<p>אֲנֵינוּ; אֲנֵינוּ; אֲנֵינוּ (nos) } <i>us.</i></p> <p>אַתֶּם, אַתֶּם; } אַתֶּן, אַתֶּן; } <i>you.</i></p> <p>(הֵם), הֵם; הֵם, הֵם, } הֵם* (הֵם), } הֵם* (eos) } <i>them.</i> (הֵם), הֵם; הֵם (הֵם); הֵם (eos)</p>

* The forms with an asterisk are exclusively po-

SONAL PRONOUN.*

PRONOUN, OR FIX.	GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
B. WITH ך EPENTHE- TIC.	A. SUFF. TO NOUNS SINGULAR.	B. TO NOUNS PLURAL AND DUAL.
אֲנִי, אַתָּה	אֲנִי my.	אֲנִי my.
אֲנִי, (אֲנִי) not found.	אֲנִי, אַתָּה, in pause אֲנִי } thy. אֲנִי, אַתָּה, (אֲנִי)	אֲנִי } אֲנִי } thy.
אֲנִי, אַתָּה (אֲנִי)	אֲנִי, אַתָּה, אֲנִי his.	אֲנִי, אַתָּה, אֲנִי* his.
אֲנִי	אֲנִי ; אַתָּה ; אֲנִי her.	אֲנִי her.
אֲנִי	אֲנִי ; אַתָּה ; אֲנִי (אֲנִי) our.	אֲנִי our.
not found.	אֲנִי, אַתָּה } אֲנִי, אַתָּה } your.	אֲנִי, אַתָּה } אֲנִי, אַתָּה } your.
not found.	אֲנִי, אַתָּה } אֲנִי, אַתָּה } their.	אֲנִי, אַתָּה* } אֲנִי, אַתָּה } their.

etical, and those in parenthesis are of rare occurrence.

B. REGULAR

	KAL.	NIPHAL.	PIEL.
PRET. 3. m.	קָטַל*	כָּבַד*	נִקְטַל*
3. f.	קָטְלָה*	כָּבְדָה*	נִקְטְלָה*
2. m.	קָטַלְתָּ*	כָּבַדְתָּ*	נִקְטַלְתָּ*
2. f.	קָטַלְתְּ*	כָּבַדְתְּ*	נִקְטַלְתְּ*
1. c.	קָטַלְתִּי	כָּבַדְתִּי	נִקְטַלְתִּי
Plur. 3. c.	קָטְלוּ	כָּבְדוּ	נִקְטְלוּ
2. m.	קָטַלְתֶּם*	כָּבַדְתֶּם*	נִקְטַלְתֶּם*
2. f.	קָטַלְתֶּן	כָּבַדְתֶּן	נִקְטַלְתֶּן
1. c.	קָטַלְנוּ	כָּבַדְנוּ	נִקְטַלְנוּ
INF.	קָטַל*		הִקְטַל*
INF. absol.	קָטוּל*		הִקְטַל, נִקְטַל*
IMP. m.	קָטַל*	כָּבַד*	הִקְטַל*
f.	קָטְלִי*	כָּבְדִי	הִקְטְלִי*
Plur. m.	קָטְלוּ	כָּבְדוּ	הִקְטְלוּ
f.	קָטְלֶנָה*	כָּבְדֶנָה*	הִקְטְלֶנָה*
FUT. 3. m.	יִקְטַל*	יִכְבֹּד*	יִקְטַל*
3. f.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל
2. m.	תִּקְטַל	תִּכְבֹּד	תִּקְטַל
2. f.	תִּקְטְלִי*	תִּכְבְּדִי*	תִּקְטְלִי*
1. c.	אִקְטַל	אִכְבֹּד	אִקְטַל
Plur. 3. m.	יִקְטְלוּ	יִכְבְּדוּ	יִקְטְלוּ
3. f.	תִּקְטְלֶנָה*	תִּכְבְּדֶנָה*	תִּקְטְלֶנָה*
2. m.	תִּקְטְלוּ	תִּכְבְּדוּ	תִּקְטְלוּ
2. f.	תִּקְטְלֶנָה	תִּכְבְּדֶנָה	תִּקְטְלֶנָה
1. c.	נִקְטַל	נִכְבֹּד	נִקְטַל
FUT. apoc. (Jussive.)			
PART. act.	קָטַל*		מִקְטַל*
pass.	קָטוּל*		

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
קָשַׁל *	הִקְשִׁיל *	הִקְשַׁל *	הִתְקַשַּׁל *
קָשְׁלָה *	הִקְשִׁילָה *	הִקְשַׁלָּה *	הִתְקַשַּׁלָּה *
קָשַׁלְתָּ *	הִקְשִׁילְתָּ *	הִקְשַׁלְתָּ *	הִתְקַשַּׁלְתָּ *
קָשַׁלְתָּ	הִקְשִׁילְתָּ	הִקְשַׁלְתָּ	הִתְקַשַּׁלְתָּ
קָשַׁלְתִּי	הִקְשִׁילְתִּי	הִקְשַׁלְתִּי	הִתְקַשַּׁלְתִּי
קָשְׁלוּ	הִקְשִׁילוּ	הִקְשַׁלוּ	הִתְקַשַּׁלוּ
קָשַׁלְתֶּם	הִקְשִׁילְתֶּם	הִקְשַׁלְתֶּם	הִתְקַשַּׁלְתֶּם
קָשַׁלְתֶּן	הִקְשִׁילְתֶּן	הִקְשַׁלְתֶּן	הִתְקַשַּׁלְתֶּן
קָשַׁלְנוּ	הִקְשִׁילְנוּ	הִקְשַׁלְנוּ	הִתְקַשַּׁלְנוּ
קָשַׁל *	הִקְשִׁיל *	הִקְשַׁל *	הִתְקַשַּׁל *
קָשַׁל *	הִקְשִׁיל *		
wanting	הִקְשַׁל *	wanting	הִתְקַשַּׁל *
	הִקְשִׁילִי *		הִתְקַשַּׁלִי *
	הִקְשִׁילוּ		הִתְקַשַּׁלוּ
	הִקְשַׁלְנָה *		הִתְקַשַּׁלְנָה *
יִקְשַׁל *	יִקְשִׁיל *	יִקְשַׁל *	יִתְקַשַּׁל *
יִקְשַׁל	יִקְשִׁיל	יִקְשַׁל	יִתְקַשַּׁל
יִקְשַׁל	יִקְשִׁיל	יִקְשַׁל	יִתְקַשַּׁל
יִקְשַׁלִּי *	יִקְשִׁילִי *	יִקְשַׁלִּי *	יִתְקַשַּׁלִּי *
אִקְשַׁל	אִקְשִׁיל	אִקְשַׁל	אִתְקַשַּׁל
יִקְשְׁלוּ	יִקְשִׁילוּ	יִקְשְׁלוּ	יִתְקַשְׁלוּ
יִקְשַׁלְנָה *	יִקְשִׁילְנָה *	יִקְשַׁלְנָה *	יִתְקַשַּׁלְנָה *
יִקְשְׁלוּ	יִקְשִׁילוּ	יִקְשְׁלוּ	יִתְקַשְׁלוּ
יִקְשַׁלְנָה	יִקְשִׁילְנָה	יִקְשַׁלְנָה	יִתְקַשַּׁלְנָה
נִקְשַׁל	נִקְשִׁיל	נִקְשַׁל	נִתְקַשַּׁל
	יִקְשַׁל *		
מִקְשַׁל *	מִקְשִׁיל *	מִקְשַׁל *	מִתְקַשַּׁל *

C. REGULAR VERB

SUFFIXES for	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
PRET. Kal. 3. m.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ } קָטַלְתְּ }
3. f.	קָטַלְתְּנִי	קָטַלְתְּךָ	קָטַלְתְּךָ	קָטַלְתְּךָ } קָטַלְתְּךָ }
2. m.	קָטַלְתָּנִי } קָטַלְתָּנִי }	—	—	קָטַלְתָּךָ } קָטַלְתָּךָ }
2. f.	קָטַלְתְּנִי	—	—	קָטַלְתְּךָ } קָטַלְתְּךָ }
1. c.	—	קָטַלְתָּךְ	קָטַלְתָּךְ	קָטַלְתָּךְ
Plur. 3. c.	קָטַלְתֶּנּוּ	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
2. m.	קָטַלְתֶּנּוּ	—	—	קָטַלְתֶּם
1. c.	—	קָטַלְתֶּם	קָטַלְתֶּם	קָטַלְתֶּם
INF. Kal.	קָטַלְנִי } קָטַלְנִי }	קָטַלְתָּ } קָטַלְתָּ }	קָטַלְתְּ	קָטַלְתָּ
IMP. Kal.	קָטַלְנִי	—	—	קָטַלְתָּ
FUT. Kal. 3. m.	יִקְטַלְנִי	יִקְטַלְתָּ	יִקְטַלְתְּ	יִקְטַלְתָּ
3. m. with Nun epenthetic.	יִקְטַלְנִי	יִקְטַלְתָּ	—	יִקְטַלְתָּ
Plur. 3. m.	יִקְטַלְתֶּנּוּ	יִקְטַלְתֶּם	יִקְטַלְתֶּם	יִקְטַלְתֶּם
PRET. Piél.	קָטַלְנִי	קָטַלְתָּ	קָטַלְתְּ	קָטַלְתָּ

WITH SUFFIXES. §§ 56—60.

3 Sing. f.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
קטָלָה	קטָלָנוּ	קטָלְכֶם	קטָלְכֶן	קטָלִים	קטָלִין
קטָלְתָּהּ	קטָלְתָּנוּ	קטָלְתֶּכֶם	קטָלְתֶּן	קטָלְתֵּם	קטָלְתֵּין
קטָלְתָּה	קטָלְתָּנוּ	—	—	קטָלְתֶּם	קטָלְתֵּין
קטָלְתֶּיָּהּ	קטָלְתֶּיָּנוּ	—	—	קטָלְתֵּי־ם	קטָלְתֵּי־יָן
קטָלְתֶּיָּהּ	—	קטָלְתֵּיכֶם	קטָלְתֵּיכֶן	קטָלְתֵּי־ם	קטָלְתֵּי־יָן
קטָלְתֶּיָּהּ	קטָלְתֶּיָּנוּ	קטָלְתֶּכֶם	קטָלְתֶּן	קטָלְתֵּם	קטָלְתֵּין
קטָלְתֶּיָּהּ	קטָלְתֶּיָּנוּ	—	—	קטָלְתֵּם	קטָלְתֵּין
קטָלְתֶּיָּהּ	—	קטָלְתֶּיכֶם	קטָלְתֶּיכֶן	קטָלְתֵּם	קטָלְתֵּין
קטָלָה	קטָלָנוּ	קטָלְכֶם	קטָלְכֶן	קטָלִים	קטָלִין
קטָלְתָּהּ } קטָלְתָּה	קטָלְתָּנוּ	—	—	קטָלִים	—
יִקְטָלְתָּהּ } יִקְטָלְתָּה	יִקְטָלְתָּנוּ	יִקְטָלְכֶם	יִקְטָלְכֶן	יִקְטָלִים	יִקְטָלִין
יִקְטָלְתָּהּ	יִקְטָלְתָּנוּ	—	—	—	—
יִקְטָלְתֶּיָּהּ	יִקְטָלְתֶּיָּנוּ	יִקְטָלְתֶּכֶם	יִקְטָלְתֶּן	יִקְטָלְתֵּם	יִקְטָלְתֵּין
קטָלָה	קטָלָנוּ	קטָלְכֶם	קטָלְכֶן	קטָלִים	קטָלִין

D. VERB PE GUTTURAL. § 62.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3. m.	עָמַד	נִעְמַד * נִעְמְדָה	הִעְמִיד * הִעְמִידָה	הָעִמְד * הָעִמְדָה
3. f.	עָמְדָה	נִעְמְדָה	הִעְמִידָה	הָעִמְדָה
2. m.	עָמַדְתָּ	נִעְמַדְתָּ	הִעְמַדְתָּ	הָעִמַדְתָּ
2. f.	עָמַדְתְּ	נִעְמַדְתְּ	הִעְמַדְתְּ	הָעִמַדְתְּ
1. c.	עָמַדְתִּי	נִעְמַדְתִּי	הִעְמַדְתִּי	הָעִמַדְתִּי
Plur. 3. c.	עָמְדוּ	נִעְמְדוּ	הִעְמִידוּ	הָעִמְדוּ
2. m.	עָמַדְתֶּם *	נִעְמַדְתֶּם	הִעְמַדְתֶּם	הָעִמַדְתֶּם
2. f.	עָמַדְתֶּן *	נִעְמַדְתֶּן	הִעְמַדְתֶּן	הָעִמַדְתֶּן
1. c.	עָמַדְנוּ	נִעְמַדְנוּ	הִעְמַדְנוּ	הָעִמַדְנוּ
INF.	עֹמֵד *	הִעְמִיד *	הִעְמִיד *	הָעִמַד
INF. absol.	עֹמֵד	נִעְמֵד	הִעְמִיד	
IMP. m.	עֹמֵד *	חִזֵּק *	הִעְמֵד *	
f.	עֹמְדִי	חִזְקִי	הִעְמִידִי	wanting
Plur. m.	עֹמְדוּ	חִזְקוּ	הִעְמִידוּ	
f.	עֹמְדֵי * עֹמְדֵינָה	חִזְקֵי * חִזְקֵינָה	הִעְמִידֵי * הִעְמִידֵינָה	
FUT. 3. m.	יִעְמַד *	יִחְזַק *	יִעְמִיד *	יָעִמַד *
3. f.	תִּעְמַד	תִּחְזַק	תִּעְמִיד	תָּעִמַד
2. m.	תִּעְמַד	תִּחְזַק	תִּעְמִיד	תָּעִמַד
2. f.	תִּעְמְדִי *	תִּחְזְקִי *	תִּעְמִידִי	תָּעִמְדִי *
1. c.	אֶעְמַד *	אֶחְזַק	אֶעְמִיד	אָעִמַד
Plur. 3. m.	יִעְמְדוּ *	יִחְזְקוּ *	יִעְמִידוּ	יָעִמְדוּ
3. f.	תִּעְמְדֵינָה	תִּחְזְקֵינָה	תִּעְמִידֵינָה	תָּעִמְדֵינָה
2. m.	תִּעְמְדוּ	תִּחְזְקוּ	תִּעְמִידוּ	תָּעִמְדוּ
2. f.	תִּעְמְדֵינָה	תִּחְזְקֵינָה	תִּעְמִידֵינָה	תָּעִמְדֵינָה
1. c.	נִעְמַד	נִחְזַק	נִעְמִיד	נָעִמַד
FUT. apoc. (Jussive.)			יִעְמַד	
PART. act.	עֹמֵד	נִעְמֵד *	מִעְמִיד *	מָעִמַד *
pass.	עֹמֵד			

E. VERB AYIN GUTTURAL. § 63.

[illegible]

F. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3. m.	שָׁלַח	נִשְׁלַח	שִׁלַּח *
3. f.	שָׁלְחָה	נִשְׁלַחָה	שִׁלְּחָה
2. m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ *
2. f.	שָׁלַחְתָּ *	נִשְׁלַחְתָּ *	שִׁלַּחְתָּ *
1. c.	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שִׁלַּחְתִּי
Plur. 3. c.	שָׁלְחוּ	נִשְׁלְחוּ	שִׁלְּחוּ
2. m.	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שִׁלַּחְתֶּם
2. f.	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שִׁלַּחְתֶּן
1. c.	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שִׁלַּחְנוּ
INF.	שִׁלַּח *	הִשְׁלַח *	שִׁלַּח *
INF. absol.	שִׁלְּחָה *	נִשְׁלַח *	שִׁלַּח *
IMP. m.	שִׁלַּח *	הִשְׁלַח *	שִׁלַּח *
f.	שִׁלְּחִי	הִשְׁלְּחִי	שִׁלְּחִי
Plur. m.	שִׁלְּחוּ	הִשְׁלְּחוּ	שִׁלְּחוּ
f.	שִׁלְּחֶנָּה	הִשְׁלְּחֶנָּה	שִׁלְּחֶנָּה *
FUT. 3. m.	יִשְׁלַח *	יִשְׁלַח *	יִשְׁלַח *
3. f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2. f.	תִּשְׁלְּחִי	תִּשְׁלְּחִי	תִּשְׁלְּחִי
1. c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
Plur. 3. m.	יִשְׁלְּחוּ	יִשְׁלְּחוּ	יִשְׁלְּחוּ
3. f.	תִּשְׁלַחְנָה *	תִּשְׁלַחְנָה *	תִּשְׁלַחְנָה *
2. m.	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ	תִּשְׁלְּחוּ
2. f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1. c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
FUT. apoc. (Jussive)			
FUT. with Suff.	יִשְׁלַחְנִי		
PART. act.	שֹׁלֵךְ *	נִשְׁלָךְ	מְשַׁלֵּךְ *
pass.	שֹׁלְיָה		

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
שָׁלַח	הִשְׁלִיחַ *	הִשְׁלַח	הִשְׁתַּלַּח *
שִׁלְחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
שִׁלְחוּ *	הִשְׁלִיחוּ *	הִשְׁלַחוּ *	הִשְׁתַּלַּחוּ *
שִׁלְחָתִי	הִשְׁלִיחָתִי	הִשְׁלַחָתִי	הִשְׁתַּלַּחָתִי
שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
שִׁלְחוּם	הִשְׁלִיחוּם	הִשְׁלַחוּם	הִשְׁתַּלַּחוּם
שִׁלְחוּן	הִשְׁלִיחוּן	הִשְׁלַחוּן	הִשְׁתַּלַּחוּן
שִׁלְחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
שָׁלַח	הִשְׁלִיחַ *	הִשְׁלַח	הִשְׁתַּלַּח *
	הִשְׁלִיחַ *		
	הִשְׁלַח *		הִשְׁתַּלַּח *
wanting	הִשְׁלִיחַ	wanting	הִשְׁתַּלַּח
	הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
	הִשְׁלַחָה		הִשְׁתַּלַּחָה *
יִשְׁלַח	יִשְׁלִיחַ *	יִשְׁלַח	יִשְׁתַּלַּח *
יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
יִשְׁלַח	יִשְׁלִיחַ	יִשְׁלַח	יִשְׁתַּלַּח
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
אִשְׁלַח	אִשְׁלִיחַ	אִשְׁלַח	אִשְׁתַּלַּח
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
יִשְׁלַחְנָה	יִשְׁלַחְנָה *	יִשְׁלַחְנָה	יִשְׁתַּלַּחְנָה *
יִשְׁלַחוּ	יִשְׁלִיחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
יִשְׁלַחְנָה	יִשְׁלַחְנָה	יִשְׁלַחְנָה	יִשְׁתַּלַּחְנָה
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
	יִשְׁלַח		
מִשְׁלַח	מִשְׁלִיחַ *	מִשְׁלַח	מִשְׁתַּלַּח *

G. VERB AYIN Dou-

	KAL.	NIPHAL.
PRET. 3. m.	סָב * סָבָה *	נָסַב * נָסְבָה *
3. f.	סָבָה *	נָסְבָה *
2. m.	סָבֹות *	נָסְבֹות *
2. f.	סָבֹות	נָסְבֹות
1. c.	סָבֹותִי	נָסְבֹותִי
Plur. 3. c.	סָבוּ	נָסְבוּ
2. m.	סָבוּתֶם	נָסְבוּתֶם
2. f.	סָבוּתֶן	נָסְבוּתֶן
1. c.	סָבוּנוּ	נָסְבוּנוּ
INF.	סָב * סָבוּב	הִסָב * הִסָבוּב
INF. absol.	סָבוּב	הִסָבוּב
IMP. m.	סָב * סָבִי *	הִסָב * הִסָבִי *
f.	סָבִי *	הִסָבִי *
Plur. m.	סָבוּ	הִסָבוּ
f.	סָבִינָה *	הִסָבִינָה *
FUT. 3. m.	יָסַב * תָּסַב	יָסַב * תָּסַב
3. f.	תָּסַב	תָּסַב
2. m.	תָּסַב	תָּסַב
2. f.	תָּסַבִי *	תָּסַבִי *
1. c.	אָסַב	אָסַב
Plur. 3. m.	יָסְבוּ	יָסְבוּ
3. f.	תָּסַבִינָה *	תָּסַבִינָה *
2. m.	תָּסַבוּ	תָּסַבוּ
2. f.	תָּסַבִינָה	תָּסַבִינָה
1. c.	נָסַב	נָסַב
FUT. with Vav conv.	וַיָּסַב *	
FUT. with Suff.	יָסַבִי *	
PART. act.	סֹבֵב	נֹסֵב *
pass.	סָבוּב	

HIPHAL.	HOPHAL.	POEL.	POAL.
* הִסֵּב	* הוֹסֵב	* סוֹבֵב	* סוֹבֵב
* הִסְבֵּה	* הוֹסְבֵה	סוֹבְבָה	סוֹבְבָה
* הִסְבֹּת	* הוֹסְבֹת	סוֹבְבֹת	סוֹבְבֹת
הִסְבֹּת	הוֹסְבֹת	סוֹבְבֹת	סוֹבְבֹת
הִסְבֹּתִי	הוֹסְבֹתִי	סוֹבְבֹתִי	סוֹבְבֹתִי
הִסְבֹּו	הוֹסְבֹו	סוֹבְבֹו	סוֹבְבֹו
הִסְבֹּתָם	הוֹסְבֹתָם	סוֹבְבֹתָם	סוֹבְבֹתָם
הִסְבֹּתָן	הוֹסְבֹתָן	סוֹבְבֹתָן	סוֹבְבֹתָן
הִסְבֹּנוּ	הוֹסְבֹנוּ	סוֹבְבֹנוּ	סוֹבְבֹנוּ
* הִסֵּב		סוֹבֵב	סוֹבֵב
הִסֵּב	* הוֹסֵב		
* הִסֵּב		סוֹבֵב	
* הִסְבִּי		סוֹבְבִי	
הִסְבִּי	wanting	סוֹבְבִי	wanting
* הִסְבִּינָה		סוֹבְבִנָה	
יִסֵּב	* יוֹסֵב (יִסֵּב)	יִסוֹבֵב	יִסוֹבֵב
תִּסֵּב	תוֹסֵב	תִּסוֹבֵב	תִּסוֹבֵב
תִּסֵּב	תוֹסֵב	תִּסוֹבֵב	תִּסוֹבֵב
* תִּסְבִּי	* תוֹסְבִי	תִּסוֹבְבִי	תִּסוֹבְבִי
אִסֵּב	אוֹסֵב	אִסוֹבֵב	אִסוֹבֵב
יִסְבֹּו	יוֹסְבֹו	יִסוֹבְבֹו	יִסוֹבְבֹו
* תִּסְבִּינָה	* תוֹסְבִינָה	תִּסוֹבְבִנָה	תִּסוֹבְבִנָה
תִּסְבֹּו	תוֹסְבֹו	תִּסוֹבְבֹו	תִּסוֹבְבֹו
תִּסְבִּינָה	תוֹסְבִינָה	תִּסוֹבְבִנָה	תִּסוֹבְבִנָה
נִסֵּב	נוֹסֵב	נִסוֹבֵב	נִסוֹבֵב
* וַיִּסֵּב			
* יִסְבְּנוּ (יִסְבְּנוּ)		יִסוֹבְבְּנוּ	
* מִיִּסֵּב	* מוֹיִסֵּב	מִיִּסוֹבֵב	מִיִּסוֹבֵב

H. VERB PE NUN (פָּנ). § 65.				
	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3. m.	נָכַשׁ	* נָכַשׁ	* הִכְשִׁיחַ	* הִכְשִׁיחַ
3. f.		נִכְשְׁתָּה	הִכְשִׁיחָהּ	הִכְשִׁיחָהּ
2. m.		נִכְשָׁתָה	הִכְשִׁיחָה	הִכְשִׁיחָה
2. f.		נִכְשָׁתָה	הִכְשִׁיחָה	הִכְשִׁיחָה
1. c.	regular	נִכְשָׁתִי	הִכְשִׁיחִי	הִכְשִׁיחִי
Plur. 3. c.		נִכְשְׁוּ	הִכְשִׁיחוּ	הִכְשִׁיחוּ
2. m.		נִכְשָׁתֶם	הִכְשִׁיחֶם	הִכְשִׁיחֶם
2. f.		נִכְשָׁתֶן	הִכְשִׁיחֶן	הִכְשִׁיחֶן
1. c.		נִכְשָׁנוּ	הִכְשִׁיחוּ	הִכְשִׁיחוּ
INF.	* נִכְשֹׁתָה	הִכְשִׁיחַ	* הִכְשִׁיחַ	* הִכְשִׁיחַ
INF. absol.	נִכְשֵׁה	הִכְשִׁיחַ	* הִכְשִׁיחַ	
IMP. m.	* נִכְשֵׁה	הִכְשִׁיחַ	* הִכְשִׁיחַ	
f.	נִכְשִׁי	הִכְשִׁיחִי	הִכְשִׁיחִי	wanting
Plur. m.	נִכְשְׁוּ	הִכְשִׁיחוּ	הִכְשִׁיחוּ	
f.	נִכְשִׁינָה	הִכְשִׁיחִינָה	הִכְשִׁיחִינָה	
FUT. 3. m.	* יִכְשֹׁחַ	יִכְשֹׁחַ	* יִכְשִׁיחַ	* יִכְשֹׁחַ
3. f.	תִּכְשֹׁחַ		תִּכְשִׁיחַ	תִּכְשֹׁחַ
2. m.	תִּכְשֹׁחַ		תִּכְשִׁיחַ	תִּכְשֹׁחַ
2. f.	תִּכְשִׁיחַ		תִּכְשִׁיחַ	תִּכְשִׁיחַ
1. c.	אִכְשֹׁחַ	regular	אִכְשִׁיחַ	אִכְשֹׁחַ
Plur. 3. m.	יִכְשְׁוּ		יִכְשִׁיחוּ	יִכְשְׁוּ
3. f.	תִּכְשִׁיחִינָה		תִּכְשִׁיחִינָה	תִּכְשִׁיחִינָה
2. m.	תִּכְשֹׁחַ		תִּכְשִׁיחַ	תִּכְשֹׁחַ
2. f.	תִּכְשִׁיחִינָה		תִּכְשִׁיחִינָה	תִּכְשִׁיחִינָה
1. c.	נִכְשֵׁה		נִכְשֵׁה	נִכְשֵׁה
FUT. apoc. (Jussive)			* יִכְשֹׁחַ	
PART. act.	נִכְשֵׁה	* נִכְשֵׁה	* מִכְשִׁיחַ	* מִכְשֵׁה
pass.	נִכְשָׁה			

I. VERB PE ALEPH (פֶּא). § 67.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3. m.	אָכַל	נֶאֱכַל *	הֵאָכִיל *	הִיאָכַל *
Like the Verb <i>Pe Guttural</i> , in Paradigm D.				
INF.	אָכַל *	הֵאָכַל	הֵאָכִיל	הִיאָכַל
INF. absol.	אָכֹל	הֵאָכֵל		
IMP. m.	אָכַל *	הֵאָכַל	הֵאָכַל	
f.	אָכְלִי	ETC.	ETC.	wanting
Plur. m.	אָכְלוּ			
f.	אָכְלֶנָּה			
FUT. 3. m.	יֵאָכַל *	יֵאָכֵל *	יֵאָכִיל *	יֵאָכֵל
3. f.	תֵּאָכַל			
2. m.	תֵּאָכַל			
2. f.	תֵּאָכְלִי	ETC	ETC.	ETC.
1. c.	אֵכַל *			
Plur. 3. m.	יֵאָכְלוּ			
3. f.	תֵּאָכְלֶנָּה			
2. m.	תֵּאָכְלוּ			
2. f.	תֵּאָכְלֶנָּה			
1. c.	נֵאָכַל			
FUT. Vav conv.	יֵאָכֵל * , יֵאָכֵל *			
PART. act.	אֹכֵל	נֹאֲכֵל	מֵאָכִיל	מֵאָכֵל
pass.	אֹכֹל			

K. VERB PE YODH

	KAL.	NIPHAL.
PRET. 3. m.	יָשַׁב	*נִשְׁבַּח
3. f.		נִשְׁבְּחָה
2. m.		נִשְׁבַּחְתָּ
2. f.		נִשְׁבַּחְתְּ
1. c.	regular.	נִשְׁבַּחְתִּי
Plur. 3. c.		נִשְׁבְּחוּ
2. m.		נִשְׁבַּחְתֶּם
2. f.		נִשְׁבַּחְתֶּן
1. c.		נִשְׁבַּחְנוּ
INF.	יֹסֵד, *שָׁבַח	*הוֹשִׁיב
INF. absol.	יָשׁוּב	
IMP. m.	*שֵׁב	*יִרְשׁ
f.	שְׁבִי	יִרְשִׁי
Plur. m.	שִׁבוּ	יִרְשׁוּ
f.	שִׁבְנָה	יִרְשְׁנָה
FUT. 3. m.	*יָשׁוּב	*יִירְשׁ
3. f.	תָּשׁוּב	תִּירְשׁ
2. m.	תָּשׁוּב	תִּירְשׁ
2. f.	תִּשְׁבְּרִי	תִּירְשִׁי
1. c.	אָשׁוּב	אִירְשׁ
Plur. 3. m.	יָשׁוּבוּ	יִירְשׁוּ
3. f.	תִּשְׁבְּנָה	תִּירְשְׁנָה
2. m.	תָּשׁוּבוּ	תִּירְשׁוּ
2. f.	תִּשְׁבְּנָה	תִּירְשְׁנָה
1. c.	נִשְׁבֹּחַ	נִירְשֹׁחַ
FUT. apoc. (Jussive)		
FUT. with Vav conv.	*וַיָּשׁוּב	
PART. act.	יֹשֵׁב	*נֹשֵׁב
pass.	יָשׁוּב	

פִּי (orig. פִּי). § 68.

L. VERB prop. PE YODH (פִּי). § 69.

HIPHIL.	HOPHAL.	KAL.	HIPHIL.
* הוֹשִׁיב	* הוֹשִׁב	יָטַב	* הִיטִיב
הוֹשִׁיבָה	הוֹשִׁבָה		הִיטִיבָה
הוֹשִׁיבֶת	הוֹשִׁבֶת		הִיטִיבֶת
הוֹשִׁיבִים	הוֹשִׁיבִים	regular.	הִיטִיבִים
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטִיבוּ
הוֹשִׁיבָתֶם	הוֹשִׁיבָתֶם		הִיטִיבָתֶם
הוֹשִׁיבֶתֶךָ	הוֹשִׁיבֶתֶךָ		הִיטִיבֶתֶךָ
הוֹשִׁיבוּהוּ	הוֹשִׁיבוּהוּ		הִיטִיבוּהוּ
* הוֹשִׁיב	* הוֹשִׁב	יָטַב	* הִיטִיב
* הוֹשִׁיב, הוֹשִׁיב		יָטַב	* הִיטִיב
* הוֹשִׁב		יָטַב	* הִיטִיב
הוֹשִׁיבִי	wanting	יָטַב	* הִיטִיבִי
הוֹשִׁיבוּ		יָטַבוּ	הִיטִיבוּ
הוֹשִׁיבָה		יָטַבְהָ	הִיטִיבָהּ
* יוֹשִׁיב	* יוֹשִׁב	* יִיטֵב	* יִיטִיב
יוֹשִׁיב	יוֹשִׁב	תִּיטֵב	תִּיטִיב
תוֹשִׁיב	תוֹשִׁב	תִּיטֵב	תִּיטִיב
תוֹשִׁיבִי	תוֹשִׁיבִי	תִּיטֵבִי	תִּיטִיבִי
אוֹשִׁיב	אוֹשִׁב	אִיטֵב	אִיטִיב
יוֹשִׁיבוּ	יוֹשִׁיבוּ	יִיטֵבוּ	יִיטִיבוּ
תוֹשִׁיבָה	תוֹשִׁיבָה	תִּיטֵבְהָ	תִּיטִיבְהָ
תוֹשִׁיבוּ	תוֹשִׁיבוּ	תִּיטֵבוּ	תִּיטִיבוּ
תוֹשִׁיבָתֶם	תוֹשִׁיבָתֶם	תִּיטֵבְתֶּם	תִּיטִיבְתֶּם
נוֹשִׁיב	נוֹשִׁב	נִיטֵב	נִיטִיב
* יוֹשִׁב			* יִיטֵב
* יוֹשִׁיב		וַיִּיטֵב, וַיִּיטֵב	
* מוֹשִׁיב	* מוֹשִׁב	יָטַב	מִיטִיב
		יָטַב	

M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
PRET. 3. m.	קָם *	נָקָם *	הִקָּם *	הוּקָם *
3. f.	קָמָה *	נָקָמָה *	הִקָּמָה *	הוּקָמָה *
2. m.	קָמַתָּ *	נָקָמַתָּ *	הִקָּמַתָּ *	הוּקָמַתָּ *
2. f.	קָמַתְּ	נָקָמַתְּ	הִקָּמַתְּ	הוּקָמַתְּ
1. c.	קָמַתִּי	נָקָמַתִּי	הִקָּמַתִּי	הוּקָמַתִּי
Plur. 3. c.	קָמוּ	נָקָמוּ	הִקָּמוּ	הוּקָמוּ
2. m.	קָמַתְּם	נָקָמַתְּם	הִקָּמַתְּם	הוּקָמַתְּם
2. f.	קָמַתְּן	נָקָמַתְּן	הִקָּמַתְּן	הוּקָמַתְּן
1. c.	קָמַנִּי	נָקָמַנִּי	הִקָּמַנִּי	הוּקָמַנִּי
INF.	קֹם *	הִקֹּם *	הִקֹּם *	הוּקֹם *
INF. absol.	קֹם *	הִקֹּם *	הִקֹּם, הִקָּם *	
IMP. m.	קֹם *	הִקֹּם *	הִקָּם *	
f.	קָמִי *	הִקָּמִי *	הִקָּמִי *	wanting
Plur. m.	קָמוּ	הִקָּמוּ	הִקָּמוּ	
f.	קָמְנָה *	הִקָּמְנָה	הִקָּמְנָה	
FUT. 3. m.	יִקָּם *	יִקָּם *	יִקָּם *	יִהְיֶה *
3. f.	תִּקָּם	תִּקָּם	תִּקָּם	תִּהְיֶה
2. m.	תִּקָּם	תִּקָּם	תִּקָּם	תִּהְיֶה
2. f.	תִּקָּמִי *	תִּקָּמִי *	תִּקָּמִי *	תִּהְיֶה
1. c.	אִקָּם	אִקָּם	אִקָּם	אִהְיֶה
Plur. 3. m.	יִקָּמוּ	יִקָּמוּ	יִקָּמוּ	יִהְיֶה
3. f.	תִּקָּמְנָה *	תִּקָּמְנָה	תִּקָּמְנָה *	תִּהְיֶה
2. m.	תִּקָּמוּ	תִּקָּמוּ	תִּקָּמוּ	תִּהְיֶה
2. f.	תִּקָּמְנָה	תִּקָּמְנָה	תִּקָּמְנָה	תִּהְיֶה
1. c.	נִקָּם	נִקָּם	נִקָּם	נִהְיֶה
FUT. apoc.	יִקָּם *		יִקָּם *	
FUT. with ו conv.	יִקָּם, וְיִקָּם *		יִקָּם *	
FUT. with Suff.	יִקָּמְנִי *		יִקָּמְנִי *	
PART. act.	קָם *	נָקָם *	מִקָּם *	מִדָּקָם *
pass.	קָם *			

§ 71. (ע').

PILEL.	PULAL.
* קוּמִים	קוּמִים
קוּמִימָה	קוּמִימָה
קוּמִימָת	קוּמִימָת
קוּמִימָת	קוּמִימָת
קוּמִימָתִי	קוּמִימָתִי
קוּמִימֹה	קוּמִימֹה
קוּמִימָתֶם	קוּמִימָתֶם
קוּמִימָתָן	קוּמִימָתָן
קוּמִימֶנּוּ	קוּמִימֶנּוּ
קוּמִים	קוּמִים
קוּמִים	wanting
קוּמִימִי	
קוּמִימֹה	
קוּמִימָנָה	
יְקוּמִים	יְקוּמִים
תְּקוּמִים	תְּקוּמִים
תְּקוּמִים	תְּקוּמִים
תְּקוּמִימִי	תְּקוּמִימִי
אֶקוּמִים	אֶקוּמִים
יְקוּמִימֹה	יְקוּמִימֹה
תְּקוּמִימָנָה	תְּקוּמִימָנָה
תְּקוּמִימֹה	תְּקוּמִימֹה
תְּקוּמִימָנָה	תְּקוּמִימָנָה
נְקוּמִים	נְקוּמִים
מִקוּמִים	מִקוּמִים

N. VERB AYIN YODH (ע'). § 72.

KAL.	NIPHAL.
* בִּין	* נָבֹךְ
* בִּינָה	נָבֹכָה
* בִּינֹת	נָבֹכֹת
בִּינֹת	נָבֹכֹת
בִּינֹתִי	נָבֹכֹתִי
בִּינֹה	נָבֹכֹה
בִּינֹתֶם	נָבֹכֹתֶם
בִּינֹתָן	נָבֹכֹתָן
בִּינֹנֹה	נָבֹכֹנֹה
* בִּין	הִבֹּךְ
* בִּין	הִבֹּךְ
* בִּין	הִבֹּךְ
עִינִי	as יְקוּם
עִינֹה	
* יָבִין	יָבֹךְ
תְּבִין	as יְקוּם
תְּבִין	
תְּבִינִי	
אֶבִּין	
יְבִינֹה	
* תְּבִינָה	
תְּבִינֹה	
תְּבִינָה	
נָבִין	
* יָבִין	
* רִבֵּן	
* יְבִינִי	
* בִּין	נָבֹךְ
* בִּין	

O. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3. m.	מָצַח *	נִמְצַח *	מִצַּח
3. f.	מָצַחָה	נִמְצַחָה	מִצַּחָה
2. m.	מָצַחְתָּ *	נִמְצַחְתָּ *	מִצַּחְתָּ *
2. f.	מָצַחְתְּ	נִמְצַחְתְּ	מִצַּחְתְּ
1. c.	מָצַחְתִּי	נִמְצַחְתִּי	מִצַּחְתִּי
Plur. 3. c.	מָצַחוּ	נִמְצַחוּ	מִצַּחוּ
2. m.	מָצַחְתֶּם	נִמְצַחְתֶּם	מִצַּחְתֶּם
2. f.	מָצַחְתֶּן	נִמְצַחְתֶּן	מִצַּחְתֶּן
1. c.	מָצַחְנוּ	נִמְצַחְנוּ	מִצַּחְנוּ
INF.	מִצֵּחַ	הִמְצֵחַ	מִצַּח
INF. absol.	מִצִּיחַ	נִמְצֵחַ	מִצֵּחַ
IMP. m.	מִצֵּחַ *	הִמְצֵחַ	מִצַּח
f.	מִצֵּחִי	הִמְצֵחִי	מִצַּחִי
Plur. m.	מִצִּיחוּ	הִמְצִיחוּ	מִצַּחוּ
f.	מִצֵּחְנָה *	הִמְצֵחְנָה *	מִצַּחְנָה *
FUT. 3. m.	יִמְצֵחַ *	יִמְצֵחַ *	יִמְצֵחַ
3. f.	תִּמְצֵחַ	תִּמְצֵחַ	תִּמְצֵחַ
2. m.	תִּמְצֵחַ	תִּמְצֵחַ	תִּמְצֵחַ
2. f.	תִּמְצֵחִי	תִּמְצֵחִי	תִּמְצֵחִי
1. c.	אִמְצֵחַ	אִמְצֵחַ	אִמְצֵחַ
Plur. 3. m.	יִמְצִיחוּ	יִמְצִיחוּ	יִמְצִיחוּ
3. f.	תִּמְצִיחְנָה *	תִּמְצִיחְנָה *	תִּמְצִיחְנָה *
2. m.	תִּמְצִיחוּ	תִּמְצִיחוּ	תִּמְצִיחוּ
2. f.	תִּמְצִיחְנָה	תִּמְצִיחְנָה	תִּמְצִיחְנָה
1. c.	נִמְצֵחַ	נִמְצֵחַ	נִמְצֵחַ
FUT. apoc. (Jussive)			
FUT. with Suff.			יִמְצִיחִי
PART. act.	מִצֵּחַ	נִמְצֵחַ	מִמְצֵחַ
pass.	מִצִּיחַ		

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PRET. 3. m.	גָּלַח *	נִגְלַח *	גָּלַח *
3. f.	גָּלְחָה *	נִגְלְחָה *	גָּלְחָה *
2. m.	גָּלִיחַ *	נִגְלִיחַ *	גָּלִיחַ *
2. f.	גָּלִיחַ	נִגְלִיחַ	גָּלִיחַ
1. c.	גָּלִיחִי	נִגְלִיחִי	גָּלִיחִי
Plur. 3. c.	גָּלּוּ *	נִגְלּוּ	גָּלּוּ
2. m.	גָּלִיחִם	נִגְלִיחִם	גָּלִיחִם
2. f.	גָּלִיחוֹן	נִגְלִיחוֹן	גָּלִיחוֹן
1. c.	גָּלִיחֵנוּ	נִגְלִיחֵנוּ	גָּלִיחֵנוּ
INF.	גָּלוֹחַ *	הִגְלוֹחַ *	גָּלוֹחַ *
INF. absol.	גָּלַח	נִגְלַח	גָּלַח
IMP. m.	גָּלַח *	הִגְלַח *	גָּלַח *
f.	גָּלִי *	הִגְלִי *	גָּלִי *
Plur. m.	גָּלוּ	הִגְלוּ	גָּלוּ
f.	גָּלִינָה *	הִגְלִינָה *	גָּלִינָה *
FUT. 3. m.	יִגְלַח *	יִגְלַח *	יִגְלַח *
3. f.	תִּגְלַח	תִּגְלַח	תִּגְלַח
2. m.	תִּגְלַח	תִּגְלַח	תִּגְלַח
2. f.	תִּגְלִי *	תִּגְלִי *	תִּגְלִי *
1. c.	אֶגְלַח	אֶגְלַח	אֶגְלַח
Plur. 3. m.	יִגְלוּ	יִגְלוּ	יִגְלוּ
3. f.	תִּגְלִינָה *	תִּגְלִינָה *	תִּגְלִינָה *
2. m.	תִּגְלוּ	תִּגְלוּ	תִּגְלוּ
2. f.	תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה
1. c.	נִגְלַח	נִגְלַח	נִגְלַח
FUT. apoc.	יִגְלַ *	יִגְלַ *	יִגְלַ *
FUT. with Suff.	יִגְלְנִי *		יִגְלְנִי *
PART. act.	גָּלַח *	נִגְלַח *	מִגְלַח *
pass.	גָּלִיחַ *		

PUAL.	HIPHIL.	HOPHAL.	HITHPAEL.
גָּלָה *	הִגְלָה *	הִגְלָה *	הִתְגַּלָּה *
גָּלְתָה *	הִגְלְתָה *	הִגְלְתָה *	הִתְגַּלְתָה *
גָּלִית *	הִגְלִית *	הִגְלִית *	הִתְגַּלִּית *
גָּלִית	הִגְלִית	הִגְלִית	הִתְגַּלִּית
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלִיחַם	הִגְלִיחַם	הִגְלִיחַם	הִתְגַּלִּיחַם
גָּלִיחַן	הִגְלִיחַן	הִגְלִיחַן	הִתְגַּלִּיחַן
גָּלִימוּ	הִגְלִימוּ	הִגְלִימוּ	הִתְגַּלִּימוּ
גָּלוּת *	הִגְלוּת *	הִגְלוּת *	הִתְגַּלוּת *
גָּלָה *	הִגְלָה	הִגְלָה *	הִתְגַּלָּה
	הִגְלָה *		הִתְגַּלָּה *
	הִגְלִי *		הִתְגַּלִּי *
wanting	הִגְלוּ	wanting	הִתְגַּלוּ
	הִגְלִימָה *		הִתְגַּלִּימָה *
יָגַל *	יִגְלָה *	יָגַל *	יִתְגַּלָּה *
יָגְלָה	יִגְלָה	יָגְלָה	יִתְגַּלָּה
יָגְלָה	יִגְלָה	יָגְלָה	יִתְגַּלָּה
יָגְלִי *	יִגְלִי *	יָגְלִי *	יִתְגַּלִּי *
יָגְלָה	יִגְלָה	יָגְלָה	יִתְגַּלָּה
יָגְלוּ	יִגְלוּ	יָגְלוּ	יִתְגַּלוּ
יָגְלִימָה *	יִגְלִימָה *	יָגְלִימָה *	יִתְגַּלִּימָה *
יָגְלוּ	יִגְלוּ	יָגְלוּ	יִתְגַּלוּ
יָגְלִימָה	יִגְלִימָה	יָגְלִימָה	יִתְגַּלִּימָה
יָגְלָה	יִגְלָה	יָגְלָה	יִתְגַּלָּה
	יָגַל *		יִתְגַּל *
	יָגְלִי *		
יָגְלָה *	יִגְלָה *	יָגְלָה *	יִתְגַּלָּה *



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EXERCISES

IN

HEBREW GRAMMAR.

EXERCISES IN HEBREW GRAMMAR

SECTION I.

EXERCISES ON THE PRONUNCIATION OF THE CONSONANTS AND VOWELS, AND ON THE MANNER OF WRITING THEM IN CONNEXION.

[§§ 5, 6, 7, 8.]

The student should carefully observe the manner of writing and pronouncing the vowels in connexion with the consonants, as exhibited in the following examples, that he may learn to distinguish to what consonant each vowel in a word belongs.

* * *Every syllable begins with a consonant*; see § 26, 1, where the only exception is given. The *accent* is commonly on the final syllable (§ 15, 2): when it is on the *penult*, this is indicated as in the Grammar (§ 15, Rem. 3).

a) Open syllables: מָ *má*, מֶ *mē*, מֶ *mé*, מִ *mī*, מוֹ *mō*, מֻ *mū*, לֶ *lē*, לָ *lá*, נָ *ná*, נֹ *nō*, נֻ *nū*, תּוֹ *tō*, תֵּ *tē*, הָ *há*, הִ *hī*, צֵ *tsē*, צֻ *tsū*, צֹ *tsō*, שֶׁ *shé*, שָׂ *sá*, וָ *vá*, זָ *zá*, זֹ *zō*, רוֹ *rō*, יֵ *yē*, יָ *yá*, סִ *sī*, סֹ *sō*, קֶ *qé*, קֻ *qū*, בָּ *bá*, בֹּ *bō*, גֹּ *gō*, דִּ *dī*, דֶּ *dé*, כֻּ *kū*, כֹּ *kō*, פֶּ *pé*, פֹּ *pō*, תֵּ *tē*, תֹּ *tō*, תִּ *tī*.

b) Closed syllables; לָם *lám*, בָּר *bār*, שֶׁם *Shēm*,

הַר *hădh*, שָׁר *shăr*, סָם *săm*, לֵת *lîth*, לֶק *lêq*, שֵׁן *shăn*, קָל *qāl*, יָד *yădh*, קָץ *qăts*, לֹם *lōm*, טֹם *tōm*, בֹּת *bōth*, אֹן *ōn*, יֹל *yōl*, קֹל *qōl*, לֹת *lōt*, תֵּן *tēn*, יֵשׁ *yēsh*, יֵת *yîth*, גֹּד *gădh*, פֹּל *pūl*, יֹק *yūq*, גֹּו *gāv*, גֹּו *gāv*, וֹו *vāv*.

c) Vowels in connexion with their homogeneous vowel-letters (§ 8, 3): * לֹו *lō*, לֹו *lū*, גֵּי *gē*, לִי *lî*, צֹן *tsōn*, קֹום *qūm*, בִּין *bîn*, בֵּין *bēn*, טֵין *tēn*, גֵּי *gē*.

Here the sound of ו and י is not heard separately from that of the preceding vowel, — i. e. they are pronounced as vowels: see § 7, 2. The feeble consonant power of א and ה is also often lost after a vowel (§ 23, 1, 5), like that of the English *h* in *ah*, *oh*. E. g. בָּא *bā*, בֹּא *bō*, בֵּא *bē*, צָה *tsá*, פָּה *pē*, לֹה *lō*, סָה *sē*, מָה *mē*: so א (§ 23, Rem. 3) after ו and י when pronounced as vowels; פֹּוא *pō*, שֹּוא *shō*, נֹוא *nō*, כֹּוא *kū*, לֹוא *lū*, שִׁיא *sī*, הִיא *hī*, צִיא *tsī*.

Hholem is written over the consonant to which it belongs (and after which it is pronounced), unless ו or א is the following letter, over which it is then written; as קֹום, *qōm*, לֹוֹת, *lō-vēth*, לֹא, *lō*. When it belongs to ל it is commonly written over the following letter; e. g. לֹת, *lōt*; but often as לֹק. — *Shureq* is never written except in the bosom of its homogeneous vowel-letter (ו).

d) Dissyllables: קָטַל *qā-tāl*, קָטַל *qā-tōl*, קָטַל *qō-tēl*, גָּזַם *gā-zām*, צָבַר *tsá-bhăr*, צָרַר *tsá-dhădh*, הָלַל *hā-lāl*, זָבַר *zā-bhădh*, זָאב *zō-ēbh*, הָמַן *hā-măn*, תָּרַד *tē-rēdh*, יָשַׁב *yē-shēbh*, שָׁלוּ *shē-lēv*, אָמַר *ā-măr*, יָכַל *yā-khōl*, הָלַם *hā-lăm*, שָׁלַם *shā-lēm*, אָכַל *ā-khēl*, דָּבַר *dā-bhār*, לֹוֹי *lō-văy*,† אָבַל *ā-bhāl*, קָטַן *qā-tōn*. — Examples containing feeble letters sounded as vowels: רָתוּ *rā-thō*, שָׁנִי *shā-nī*, שָׁלוּשׁ *shā-lōsh*, שָׁלוּת *shā-lūth*, שָׁלוּ *shā-lū*, יִשִּׁית *yā-shith*, מוֹלֵל

* Until the student has learned to distinguish cases of quiescence he will be guided by the pronunciation appended to the Heb. form, which contains the English representative of the feeble letter whenever it retains its power as a consonant.

† The consonant sound of *y*.

a syllable: in the latter case it is but seldom heard separately from the vowel, and then resembles *h* in *eh*! uttered softly. E. g. מֵאֵן *mē-āēn*, בָּאֵשׁ *bā-āsh*, פָּאָר *pā-ār*; יָאֵסֶר * *yē-ā-sōr*, יָאֵטֶר *yē-ā-tār*.

ה. The full English *h*. Its sound before a vowel requires no illustration: when uttered after a vowel it has the fullest sound of *h* in *hah*! *eh*! E. g. יְהִל * *yĥ-lābh*, לֵהמָר *lēh-mār*, לִהמָת *lūh-māth*, צִהָרָם *tsāh-rām*.

In regard to ר it may be added, that the proper pronunciation of *r* after a vowel (formed in the throat and the back part of the mouth, without the vibration of the tongue) better expresses the guttural sound of the Hebrew ר than the rolling French or Irish *r*.

Write the following words in Hebrew characters: —
bādh, *lēdh*, 'ābh,† 'ōbh, *hēl*, *hīl*, *hīv*, *lēn*, *lūn*, *lōn*, *bōn*,
bān, *bān*, 'ān,† 'ēts, *pīn*, *pōts*, *dōth*, *lādh*, *sōn*, *sūn*,
shēn, *shādh*, *shībh*, *shēm*, *sīn*, *sāv*, *sīv*, *tēn*, *tōm*, *tūbh*,
shōth, *shīth*, *lōv*, *rōs*, *sōr*, *lōsh*, *līsh*, *lāsh*, *tsē-nā*, *tsī-thā*,
qō-tēl, *qā-tūl*, *tsā'-yīth*, *dā-bhār*, 'ā-bhādh, 'ō-shā, *bī-nā*,
tsūl, *nē-sāph*, *tā-vōn*, *nē'-shēph*, *sū-sī*, *sō-tāy*, *sā'-ān*,
shōdh, *shō'-ēs*, *mo-'ēdh*, *pā-nāy*, *pā-nē-khā*, *nō-shēn*,
bō-rāts, *bō-rā-tsōn*, *qō-bhēdh*, *qō-vāz*, *tsō-'ēm*, *mā-thō*,
tsō-vī, *ū-ghāz*, *hē-vōts*, *lō-rēsh*, *sō-tēr*, *yē-shī*, *yō-shēbh*,
qū-mū, *pē'-lēgh*, *pā-lāgh*, *pā-khār*, *pī-thōn*, *pīq*, *pī-khōl*,
pī-nōn, *pī-shōn*, *pī-lē'-ghēsh*, *pā-lāhh*, *pū-lit*, *pā-līl*,
pā-nāgh, *pā-'ū*, *pā-'āl*, *pō-'āl*, *qā'-yīts*, *rā-ghāz*, *rē'-ghēl*,
rē'-vāhh, *rō-hhābh*, *rā-zāhh*, *rā-khās*, *rā-khīl*,
rā-khāsh.

*. * The student may find it most convenient to omit *ā* and *y* in pronunciation, and to make no distinction between א and א, כ and כ, according to the practice of many teachers. It is desirable, however, to preserve as far as possible those peculiarities in pronuncia-

* One sign, which the learner would not yet understand, is omitted under א and ה.

† In these exercises the sound of א is indicated by the *spiritus lenis* ('), and that of ה by the double *spiritus asper* ("), as in the alphabet

tion, which serve to explain the laws of the language. It is important, also, that the language should be addressed to the *ear*, as well as to the eye. It may be added, that the trouble of acquiring the pronunciation of such a language as the Hebrew, is sufficiently rewarded by the knowledge of the powers of the human organs of speech, and the command of his own, which the student thus obtains.

SECTION II.

EXERCISES IN SYLLABICATION.

[§§ 9 — 14. § 15, 1, 2. § 16. § 26.]

As the use of Sheva (§ 10), and the distinction between long and short Qamets (§ 9), depend on the *theory of the syllable* exhibited in § 26, it is found most convenient to present the subjects of these three sections in connexion. The other sections referred to above are to be read with care, in order that the occasional allusions to them may be understood.

Use of Sheva (§ 10).

Sheva (*emptiness, vacancy*), merely denotes the absence of a vowel, and is written, with the single exception given in § 10, 3, under every vowelless consonant.* Of course it has properly no vocal power. When, however, two consonants precede a vowel, the organs of speech spontaneously supply a slight vowel-sound under the first. Thus in such forms as *ktol*, *gmul*, *gthar*, the *k* and *g* are uttered with a very short and slight vowel-sound, *k'tol*, *g'mol*, *g'thar*. Sheva, therefore, is vocal (indicating a kind of half-vowel) only when it stands under the *first of two consonants before a vowel*. Accordingly it is silent in, קִטְלָה *qā-tāl-tā*, יִקְטֹל *yīq-tōl*, מִקְנֵה *mīq-nē*, הִקְטֵל *hāq-tēl*: and vocal in, קֵטֹל *q'tōl*, לְבַר *l'bhādh*, פְּרִי *p'rī*, קֵטְלוּ *qā-t'lū*, וְהִלְכְּהוּ *v'thē-lēdh*.

* The feeble letters when pronounced as vowels of course do not take Sheva.

There is but one case in which the learner finds any difficulty, viz. when simple Sheva occurs *between two vowels* (קָטְלָהּ, קִמְנָה, קִטְלִי). In this case, the letter under which it stands might be the final consonant of a closed syllable (silent Sheva), or the initial consonant of the next following syllable (vocal Sheva). Thus נִפְשִׁי might be *năph-shī* or *nă-ph'shī*, קָטְלִי *qâ-t'lū* or *qât-lū*, קִמְנָה *qôm-nâ* or *qō-m'nâ*, אֶבְרָה *əbh-râ* or *ə-bh'râ*.

Whether Sheva, in this case, is silent or vocal depends on the *nature of the syllable* as taught in § 26. A vowel sound is naturally prolonged unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§ 26, 3). — A syllable closed by a consonant, though its vowel is naturally short, may have a long vowel when the tone causes the voice to dwell upon it.† Accordingly, as a general rule,

Simple Sheva is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel: in all other cases it is vocal. E. g.*

Silent Sheva: דָּךְ *dăkh*, יֵלֶךְ *yē-lēkh*, קָטְלָהּ *qâ-tălt*, יִרְבֵּי *yîrb*, מַלְכָּה *măl-kâ*, קֶחֱתָךְ *qăhh-tēkh*, מִקְטָר *mūq-târ*, עֵרֹת *ēr-văth*.

קִמְנָה *qôm-nâ*, תִּקְטֹלֶנָּה *tîq-tōl-nâ*, יֵשֶׁט *yēsht*, נִרְדֵּי *nērd*, שָׁמְתִי *sâm-tî*, בָּעֲתָתִי *bî-ēthāth-nî*, עֲשֵׂתִי *ē-sāth-nî*, אֶכְלָתִי *ăkhâ-lāth-nî*, מַעֲלָה *māy-lâ*, יִדְעָה *yâ-dhāy-tâ*.

Vocal Sheva: (§ 10, 1, a) בָּךְ *b'khâ*, וְלֹא *v'lō*; — 1) נֹתְנָה *nō-th'nâ*, נִלְכָּה *nē-l'khâ*, וּבְנִי *ū-bh'nē*; — 2)

* The examples which follow are adapted to the treatment of the subject in the Grammar, as well as to the above representation of it, and should be carefully studied with reference to both. — Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables.

† Comp. § 26, 5 & 7, Rem.

תִּדְח־רְשׁוֹ *tīdh-r'shū*, נִבְקְעוֹ *nībh-q'ēū*, מַעֲשֵׂרוֹת *māy-s'rōth*; — 3) קִטְלוֹ = קִטְטְלוֹ (see § 12, 1, 1) *qīt-t'lū*, צִוּוֹ (§ 12, 1, note) = צִוְוֹ *tsiv-v'khā*.*

The composite Shevas are always vocal (§ 10, 2†), and of course always stand at the beginning of a syllable. E. g. אֲשֶׁר *a'shēr*, כְּאֲשֶׁר *kā-a'shēr*, אֲנוֹשׁ *a'nōsh*, וְאֲמַץ *vē-a'māts*, יַעֲנוּ *yā'-e'nū*, עֲבִי *ēbhī*, צַפְרִים *tsip-p'rīm*, קִבְּלוּ *süb-b'lō*.

Exercises on the use of the composite Shevas will be furnished by the paradigms of nouns, of verbs *with gutturals*, &c.

Promiscuous examples: וְאִשְׁתָּךְ, נִבְקַחְוּ, וְיִפְדֶּךָ, מִבְּנֵי, יִתְנוּ, מִצִּוּוֹ, וְנִחַמְדָּ, לִפְנֵי, וְיַחֲדוּ, מִעֲנִינֹת, לְמִשְׁפַּחַת, מֵאֲרָצָךְ, קִלְךָ, מִפְּנֵי, בְּתוֹךְ, וּלְכָל, וְנִקְלָה, יִבְרַכְךָ, בְּהַמְתָּךְ, בִּקְרָבְךָ, יִדְעוּ, שְׂבוּתָךְ, רִגְלָךְ, נִחְנוּ.

Rem. 1. When *Daghes f.* is omitted at the end of a syllable (§ 20, 3, b, & Rem.) the simple sheva which commences the next following one remains vocal. There is here a sharpening of the preceding short vowel (comp. § 22, 1. § 26, 2, e, Rem.), the consonant in which *Daghes* is omitted being pronounced rapidly between the two syllables, as if it belonged to both. E. g. הַמְבַקֵּשׁ (for הַמְבַקֵּשׁ) *hāmmebhāq-qēsh*, הַמְבַקֵּה (for הַמְבַקֵּה) *hāmme'khās-sē*, הַמְבַקֵּנוֹת (for הַמְבַקֵּנוֹת) *hā'sēbhâ-nōth*, הַמְבַקֵּנִי (for הַמְבַקֵּנִי) *hā'yemâ-nī*, הַלְלוּ (for הַלְלוּ) *lā'yeshâ-rīm*, חִתְּיוֹ (for חִתְּיוֹ) *hhā'yethō*, הַלְלֵי (for הַלְלֵי) *hāl'lū*, וְיַחֲדוּ (for וְיַחֲדוּ) *vā'yehī*, יִשְׂאוּ (for יִשְׂאוּ) *yī's'āū*, הַנְּנִי (for הַנְּנִי) *hā'nē-nī*.

The instances of this omission of *Dagh. f.* will be pointed out until the student learns to distinguish them by his knowledge of forms.

Rem. 2. The exceptions mentioned in § 26, 3, a — e, exhibit no essential deviation from the general principle. Thus in the forms given under a, יִרְבֵּ, קִלְךָ, for example, are nearly equivalent to *yī'rēbh*, *mēl'kh*, the first vowel of which, in rapid pronunciation,

* It will be perceived from the examples, that Nos. 2 and 3 are essentially the same, — Sheva being always vocal in the midst of a word when preceded by another Sheva.

† Comp. § 26, 7, Rem.

strikes the ear nearly as if uttered in a closed syllable. In all the remaining cases, the voice (under the influence of the tone, or of the half-accent *Methegh* = *bridle*, i. e. *restraint*, *delay*, § 16, 2) dwells upon the vowel, so that, — though not strictly long, — it may properly stand in an open syllable.

Rem. 3. It should be added, that a short vowel may also stand in an open syllable followed by the same vowel, viz. when the latter, in the course of inflexion, takes the place of the corresponding composite Sheva; see § 28, 1, 3. In this case, also, it has the support of *Methegh*. Exs. נֶעֱמְדָה nê-ēēm-dhâ (for נֶעֱמְדָה יֶעֱמְדוּ yă-ēām-dhû (for יֶעֱמְדוּ גַעְלָה nă-ġāl-khâ (for גַעְלָה).

Qamets-Hhatuph (§ 9).

Qamets-Hhatuph ◌ = ō, like the other short vowels stands properly in a closed syllable: but it may also, like them, stand in an open syllable followed by the corresponding composite Sheva (◌◌), or by another short *o* (see Rem. 3 above) which, in the course of inflexion, has taken the place of the composite Sheva. In both cases it has, like the other short vowels, the support of *Methegh*. Exs. אֶהְלִי ä-h°lî, מַחֲרַת mō-hh°râth, בְּחַרִי bō-hh°rî, פַּעֲלָה (for פַּעֲלָה) pō-ēōl-khâ, תַּעֲמָרִי (for תַּעֲמָרִי) tō-ēōm-dhî, קִטְבָּה (for קִטְבָּה) qō-tōbh-khâ, תַּעֲבֹרִם (for תַּעֲבֹרִם) tō-ēōbh-dhēm.

In regard to the means of *distinguishing* short from long *Qamets*, it is sufficient to observe here, that the figure ◌ is invariably short *o* only in a *closed unaccented syllable*; and that whether it stands in such a syllable is determined by the *punctuation* only in the following cases, viz. *a*) when it stands next before the tone-syllable, and is followed by simple Sheva without a *Methegh* intervening; for in this case long *Qamets* is invariably followed by *Methegh* (§ 16, 2, *a*°); e. g. אֶכְלָה,

* The distinction here made is not affected by single instances of the irregular or erroneous application of *Methegh*; as קֶרֶן qôr-bân, שֹׁמֶרָה shôm-râ, יֶרֶן dör-bân, דֹּלִי döl-yāv.

אֶכְּח-lá, (but with Methegh אֶכְּחָה, *á-kh'lá*): *b*) when it stands in an unaccented syllable, and is followed by *Dagh. f.*; e. g. חֲנִי (for חֲנִי): *c*) in a final closed syllable without the tone; e. g. וַיֵּץ, *văy-yâ-qôm*.

The student should therefore confine his attention to these cases, until he can distinguish the quantity of Qamets by his knowledge of forms. It is generally long: and the occasional examples in which it is short will be pointed out in the Exercises and Reading Lessons. It would be better to make no reference to Methegh, as a means of ascertaining the quantity of this sign, except in the case marked *a*.

SECTION III.

DOUBLING OF CONSONANTS. ASPIRATION OF THE MUTES.

[§§ 20, 21.]

Distinction of Daghes forte and Daghes lene.

It will be perceived, by comparing the two sections, that *Daghes forte* is always preceded immediately by a vowel, which is never the case with *Daghes lene*.

Exs. *Dagh. f.*: יִדְּבַר *y'dhăb-bēr*, מִשָּׁם *mish-shâm*, יִקַּח *yîq-qăhh*, אֶתָּה *ăt-tâ*, צִוָּה *tsiv-vâ*, שָׂדֵי *shăd-dăy*, מִבֵּין *mîb-bên*.

Dagh. l.: יָשָׁם *yăsh-kēm*, יִצַּח *yîz-băhh*, גִּשּׁוּ *g'shû*, תִּרְגְּזוּ *tîr-g'zû*.

Promiscuous examples. וְתִשָּׁב, בְּפִי, יִתְפַּלֵּל, יִדְּעָתִי, הִדְּבַר, נִשְׁבַּעְתִּי, תַּחַת, וְיִנְמַל, וְיִגְדַּל, שְׁסִבְנוּ, דְּבַר, וַיִּבֶךְ, אֶתָּה, (§ 14, 1), כִּדָּה, הִתְבַּרְכוּ.

Use of Daghes lene (§ 21).

The learner will observe, that the hard sound of the letters ב, ג, ד, פ, ת, is the original one, (i. e. they are properly *Mutes*), and that it is the intermingling of a preceding vowel-sound which produces the softer or

aspirated pronunciation. By comparing Nos. 1 and 2 of § 21, he will perceive that the statements which they contain may be briefly expressed thus: *these letters take Daghesh lene except when preceded by a vowel or a vocal Sheva.*

A vowel in which one of the *feeble letters* quiesces (the vowel-sound alone being heard in this case) of course aspirates the following mute in the same manner as a pure vowel.

Often, as in the following examples, the aspirated letter begins a word, and the vowel-sound which produces the aspiration closes the preceding one, — the two words being uttered in so close connexion that the effect is the same as if they were but one. E. g. דְּבָרִי בְנִי, Gen. 31: 1, *words of the sons of* — ; יְהִי כְדִבְרְךָ, Gen. 30: 34, *be it according to thy word*; [for the omission of *Dagh. l.* in כְּדִבְרְךָ, composed of דְּבָרְךָ and כֶּ, see § 21, *Exceptions, a*]; וְיִלְדוּ כָל-הַצֹּאן, Gen. 31: 8, *and all the flock bare* — ; הוֹצִיאוּ כָל-אִישׁ, Gen. 45: 1, *put forth every man.* — Sometimes, however, the two words are so separated in pronunciation (the former standing at the end of a clause,* as indicated by one of the distinctive accents, § 21, 1. § 15, 3) that the closing vowel-sound of the first does not affect the pronunciation of the following mute. E. g. וַיְהִי בֹאֶשֶׁר (1. § 15, A, Class II, 6), Judg. 11: 5, *it happened, when*; וַיְהִי בָעֵת (ibid. 7), Gen. 38: 27, *it happened, at the time* — ; גְּבִיעִי גְבִיעַ, Gen. 32: 27, *let me go, for* — ; הַכֶּסֶף (a Class IV, 19), Gen. 44: 2, *my cup, the silver cup*; וְאַנִּי בְבֹאִי (1. Class IV 20), Gen. 48: 7, *and as for me, when I came.*

Promiscuous examples: כְּכֹכְבֵי בֵתוֹ, מִשְׁפַּחַת, גְּבִירָתוֹ; וַיִּגְשׁוּ, הַתְּאֵפֶק, וַיִּזְבַּח, בְּעִירָתָם, הַנִּצְבִּים, וַיִּתֵּן, יְרֵעָתָם, וַיִּגְדְּלוּ, וַיִּבְרָאוּ, מִכְרָתָם.

* i. e. of a division of the verse in reading; but these divisions are often made by the accents without regard to the sense.

Daghesh f. Euphonic (§ 20, 2) will be pointed out as it occurs, in the Reading Lessons, and the student will soon learn to distinguish it.

SECTION IV.

QUIESCENCE OF THE FEEBLE LETTERS.

[§§ 23, 24.]

The vowel-letters י and ו,* when they are said to quiesce, are properly *spounded as vowels* (§ 7, 2. § 8, 3). Of a different nature is the quiescence of ה and נ: the former represents no vowel sound, the latter only that of long *a*, for which, however, it is very rarely written (§ 7, 2. § 8, 3, and § 23, 4, Rem. 1). These two letters are lost to the ear, when preceded by a vowel, merely in consequence of the feebleness of their sound.† Hence (with the single exception of נ used for long *a*,) they are not treated as *homogeneous* with the vowel in which they quiesce (§ 8, 3), or as rendering it immutable (§ 25, 2). — But the two cases may properly be treated together, as, in both, the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and instances of quiescence are distinguished by the same rule.

For convenient reference, we present at one view the feeble letters in connexion with the vowels in which they quiesce.

* The sound of י is more nearly represented by *w* (better still by the German *w*) than by *v*; but the latter is employed for representing the consonant power of י, on account of the difficulty of making our *w* heard as a consonant after a vowel. The readiness with which י dissolves, as it were, or melts into a vowel, will appear if we give it the sound of *w* as heard in *water*, in the examples וַי, וֵי (§ 24, 2, *b*), וִי. — The sound of ו flows into a vowel with equal facility, as may be seen by pronouncing it as the consonant *y* in וַי, וֵי. — In the loss of the original consonant power of these letters at the end of a syllable, the English and Hebrew exhibit the same analogy, except that in the former it is universal.

† Compare *h* in *eh!* *kah!* where final *h* is sounded, and in *ah*, *ok*, where it is lost to the ear.

א in all the vowels (§ 23, 1); בֹּא *bō*, צָא *tsá*, נָא *nē*, פֶּא *pē*, רֵא *rī*, לֹא *lā* (§ 24, 2, *fine*), פּוּא *pū*, פּוֹא *pō*, שִׁא *shī*, כּוּא *kū*, § 23, 4, Rem. 3.

ה in $\left\{ \begin{array}{ll} \text{Hholem,} & \text{לֹה } lō \\ \text{Qamets,} & \text{מֹה } mǎ \\ \text{Seghol,} & \text{מֶה } mē \\ \text{Tseri,} & \text{לֶה } lē \end{array} \right\} \text{ § 23, 3 and 5, Rem.}$

ו in $\left\{ \begin{array}{ll} \text{Hholem,} & \text{לֹו } lō \\ \text{Shureq,} & \text{לֻו } lū \end{array} \right\} \text{ § 8, 3.}$

י in $\left\{ \begin{array}{ll} \text{Hhireq,} & \text{לִי } lī \\ \text{Tseri,} & \text{גִּי } gē \\ \text{Seghol,} & \text{הִי } hē \end{array} \right\} \text{ § 8, 3.}$

The following rule will enable the pupil to determine by the punctuation when these letters quiesce, and when they retain their power as consonants.

The feeble letters are to be regarded as quiescent when they have no vowel or Sheva, and also, at the end of a word, when they are preceded by vowels in which they are accustomed to quiesce.

This rule is founded on the principle (§ 10, 1, 3) that every consonant must have either a vowel or a Sheva: when the feeble letter stands at the end of a word, where Sheva is not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (הּ, § 14, 1) of course retains its power as a consonant, whatever vowel may precede.

Examples of quiescence: יִיטב *yī-tǎbh*, בְּרִית *b'rīth*, מֵטב *mē-tǎbh*, בֵּית *bēth*, יָמִיהַ *yá-mē-há*, יֹאכֵל *yō-khēl*, צֹאן *tsōn*, כֹּה *kō*, צֵאת *tsēth*, דְּבָרִי *dībh-rē*, רָאשׁ *rāsh*, פָּאֲרָה *pū-rá*, בְּרִי *bē-rī*, לֹא *lō*, שָׂא *sá*, צֵא *tsē*, רֵאשׁוֹן *rī-shōn*, לוֹא *lū*, בְּרִיא *b'rī*, לֹאֲדֹנִי *lǎ-dhō-nī* (§ 24, 2, *fine*), לוֹ *lō*, לִי *lī*, גּוֹלֶה *gō-lē*.

Compare the punctuation of these letters in the following examples, in which they retain their power as consonants: הֵם *hēm*, יֵאָטב *yē-ā-tǎbh*, יֵאָסֵף *yē-ā-sōph*, וְאֵת *ʔāth*, יֵהָדֵף *yēh-dōph*, יֵהָרֵג *yē-h'rōgh*, אֵכֵל *ʔkhōl*, וְיֵרָא *ʔāy*, דִּי *dāy*, יָה *yáh*.

Point out in the following examples the instances in which these letters quiesce, and those in which they retain their power as consonants, and give the pronunciation of the words: יָצְאוּ, וְאֵלֶּהֶם, דָּוָה, מָרְו, עֹלָה, שָׁכְנִי, אֵיחָה, גִּאֲוֹת, שׁוּ, הִתִּי, גּוּ, לֹוה, עֵינָה, אֹוֹת, וְאֹוֹתוֹ, וְעָבִי, אִי, קָצוּ, סָתוּ, לִילָה, דְּוִי, גִּאֲה, גְּלוּי, וְנוֹאֲשׁ, גִּיאֹוֹתֶיךָ, אִיפּוֹא, אִי, וִיאֲמָרוּ, לֹוִיָּה, קוּ, וְקוּי, (· = ֹ), בָּאֲשׁ, וִיצוּ, וִיָּקוּ, אֲרִנְיָהוּ, וּבִלְוִיא, אֹו, וּבִבְאֹו, וִוִיָּה, (· = ֶ), בָּאֲשׁוּ, שְׁגִיָּאָה, תָּאֹו.

The principles which regulate the quiescence of the *Ehevi* (אֶהְוִי) are very fully illustrated by the examples given in the Grammar (§ 24): exercises for practice in the application of them will be furnished by the inflexion of some of the irregular verbs.

* * * *Otium of the Ehevi.* The term *otiant* has been applied to א, in some instances in which it is preceded by a consonant with silent sheva: e. g. וְנָרָא, חֲטָא, שְׁנָא, צִוְאֵי, where the feeble sound of א was lost in pronunciation, — at least the authors of the vowel-system have indicated this, by leaving it without punctuation. Compare, however, § 28, 4, note †. — With these instances of א *otiant* are sometimes classed the few examples of ׀ preceded by a consonant with silent Sheva: as אֶתִּי, דִּבְרָתִי. But the cases are different, — the latter having the pointing of other forms without ׀ (אֶתִּי, דִּבְרָתִי), their proper punctuation being אֶתִּי, דִּבְרָתִי. Yodh is arbitrarily passed over in pronunciation in the plural suffix יָוִי, which is sounded *âv* (§ 8, 4). — *He* has also been represented as *otiant* before *Dagh. f. conjunctive*, in such forms as מִדְּוָה for מִדְּוָה, כְּוָה לָךְ: but ה is quiescent here, and this case belongs to § 27, 1.

Note. The vowel-letters (וּ, י, and א when sounded as long *a*), “written in the line as real letters” (§ 1, 5), are original and essential elements of the words to which they belong: hence the vowel-signs written in connexion with them (merely as representatives of the different vowel-sounds into which these feeble letters naturally flow (§ 8, 3)) are also essential elements of the word, and of course, whether written fully or defectively, are *immutable* (§ 25, 1, 2). This, however, does not prevent the occasional, though very rare, exchange of one representative of the same vowel-letter for another: as, of ׀ (defectively written ׀) for ׀, of ׀ (defectively written ׀, § 9, Rem. 9) for ׀: see § 27, Rem. 1. — Analogous to this is the other case in which a vowel becomes essentially immutable: see § 25, 4.

SECTION V.

CHANGES OF VOWELS; RISE OF NEW VOWELS AND SYLLABLES.

[§§ 25, 27, 28, 29.]

I. *Changes of Vowels.* (§§ 25, 27.)

From a comparison of nos. 1, 2, 3, of § 27, the student will perceive that a vowel,

a) is exchanged for the kindred short vowel, when it loses the tone in a closed syllable (comp. § 26, 5);

b) is exchanged for the kindred long vowel, when the syllable in which it stands is changed from a closed to an open one (comp. § 26, 3);

c) falls away, when the tone is thrown forward.

In applying the rules given in § 27, it should be observed that in some cases, when an addition is made to a word, the principles of syllabication allow of more than one change in its form. Thus,

1. The addition may begin with a vowel-sound (as הַ, '.) and be appended to a word ending with a consonant (e. g. קָטַל, שָׁב, עוֹלָם): the final consonant of the latter must, in this case, be united in a syllable with the initial vowel of the former (as לָה־, בִּי, מִי—), because a syllable cannot begin with a vowel (§ 26, 1). The preceding vowel, when the tone is thus thrown forward, and the support of the consonant which closed the syllable is removed, must either be passed over so slightly as to be heard only as a half-vowel or vocal Sheva (קָטַל, קָטַלָה (הַ); שָׁב, שָׁבִי (י)), — or be dwelt upon with the full long sound required in an open syllable. The most perfect amalgamation is effected by the former method, and hence it is found in the inflexion of verbs by person, gender, and number. The other method is most commonly used in connecting the suffix pronouns with nouns and verbs, where, from the nature of the case, a less perfect amalgamation is

3. When an addition is made to a word ending with two consonants, the second of the two is united with

SECTION VI.

PROMISCUOUS EXERCISES FOR REVIEW OF THE PRECEDING SECTIONS.

Point out in the following words,

1. The division of syllables (distinguishing open and closed syllables, silent and vocal Sheva);

2. Instances in which the *feeble letters* quiesce, and those in which they retain their power as consonants;

3. Examples of *Dagh. f.* and of *Dagh. l.* (giving the reason for the insertion or omission of the latter), of *Pattahh furtive*, and of *Mappiq*.

4. Substitute a *guttural* in place of the letters enclosed between perpendicular lines, and supply the proper punctuation.

משלח, מצבת, פשתה, מעבה, כתנה, מראה, מושב,
 כי־בערה, ותשקע, בקצה, בודאם, יריבי, מעין, מזבח,
 בי־יבכו, ונקוו, לאבתיו, גשבעת, לעבדך, וברדת, ויבכו,
 קדמה, למשפחתם, שאו, וידבר, מדין (composed of
 עולו, מדין, התאו (9 §) ועביו, (קדם and ה,
 לילה, (ליל and ה) לילה, וראיתם, נקובו, במדבר,
 איו, לבני בנימן, ויפקדם, קוה, בלו, ויין, (29 §, 4, a),
 משלח, והתודו, מלפנינו פנה, עשה, ואגדע, בחלה,
 בכי, וגלחנו ימי, ולקטו, באזני, ויתפלל, עונה
 והיו כגברים, ימי, (21 §, Except. a) ב, with prefix
 התמהמהנו, הירוע, יבא, וגזרעה, (= ־ = ־) אהלו
 אכלתהו, מלאת, ובים, קרבנם, וי־וצא, כשמעו, מאומה
 (29 §, 4, a) ארצה, (ה and ארץ) ארצה, לבלתי, ויבך.

For a further review of these principles, the First Lessons in Translating may be used as exercises in reading.

Give the reason for the changes (or for retaining the original form) in the following exercises, and supply the

proper punctuation where it is omitted. A perpendicular line marks a division of syllables.

שְׂרִי, שָׂר; לָךְ; וְשָׁלְחוּ, וְשָׁלַח; יָרִים, יָרָה;
 וְיִתְּנוּ-לוֹ, יָתַן; כָּלֶם, כָּל; עָמִי, עָם; יָרָב, יָרַב; וְקָחָהּ, וָקַח;
 שָׁעָרוֹ, שָׁעַר; (2, § 21) אִשְׁתּוֹ, אִשָּׁה; וְקָטְלָהּ, וָקָטַל;
 אֶתּוֹן, שִׁם-בְּנוֹ, שָׁם; אֵיבָהּ, אֵיב; חָקוּ, חָק; וְיָלַךְ, וָלַךְ;
 יִשְׁדֵּם, יִשָּׁד; נוֹלַד-לוֹ, נוֹלַד; צָפְנָהּ, צָפַן; אֶתְנוֹת;
 זָעָקָהּ, זָעַק; חָבוּ, חָךְ; (c, Exc. § 21) בָּקָרְכֶם, בָּקַר;
 לָרֶתֶת, נִצַּחִי, (a, 2, § 22 compared with § 28, 4) גָּצַח;
 בָּרַךְ (for מִחֶרֶן); (4, § 28) לִדְוִתִּי (י.);
 יָרַךְ; (3, § 25) הִבְטִינָא, הִבֵּט; אִמָּךְ, אִם; (בָּרַךְ;
 מִחֶלֶב; (ו and אֲנִי) וְאֲנִי; (ב and תָּמוּל) בְּתָמוּל; יָרַךְ;
 and יָמִי) בְּיָמִי; כִּבְדִּי, כִּבֵּד; יְקִימֵנוּ, יָקִים; (מִחֶלֶב for
 עֲצִי) וְעֲצִי; (4, § 28) גִּשְׁנָהּ (ה), גִּשְׁן; (a, 1, § 24),
 דָּבַשׁ; קָרַבְךָ (ך), קָרַב; זָרַעְכֶם (כֶּם), זָרַע; (ו and
 ו) קָדַשׁ; בִּפְרֶךְ (ך), בִּפְרִי (י.), בִּפְרִי; דָּבַרְשִׁי (י.);
 נֶאֱצָו, נֶאֱצָו; עֲנִיךָ (ך), עֲנִי; אֵיל, אֵיל; קִדְשׁוֹ.

SECTION VII.

[§§ 30 — 37.]

INFLEXION OF THE VERB.

[§§ 38 — 53.]

The *sufformatives* employed in the inflexion of the Præt., Imp., and Fut., and the *præformatives* of the Fut. (§ 44, 1. § 47, 1, 2), are the same in all the conjugations, and are presented in the following table, which contains also references for explanation of the variations from the several ground-forms.

<i>Præt. 3 m.</i>	קָטַל		
3 <i>f.</i>	הָ—	§ 27, 3, <i>b</i> , Sect. V. I, 1.	
2 <i>m.</i>	תָּ—	Sect. V, I, 2, (1).	} <i>Piel</i> } <i>Hiph.</i> § 51, 1. } § 52, 1.
2 <i>f.</i>	תָּ—	(ib.)	
1.	תִּי—	(ib.)	
<i>Plur. 3.</i>	וּ—	(as 3 <i>f.</i>)	
2 <i>m.</i>	תָּם—	§ 27, 3, <i>a</i> , Sect. V, I, 2, (2), <i>a</i> .	} <i>ibid.</i> } <i>ibid.</i>
2 <i>f.</i>	תָּן—	(ib.)	
1.	נֻ—	(as 2 <i>m. sing.</i>)	
<i>Imp. m.</i>	קָטַל		
<i>f.</i>	יָ—	קָטְלִי } § 27, 3, <i>b</i> , Sect. V.,	
<i>Plur. m.</i>	וּ—	קָטְלוּ } I, 1. & II, 2. § 28, 1	
<i>f.</i>	נָה—	Sect. V, I, 2, 1.	} <i>Niph.</i> יִהְיֶה קָטַל* } } <i>Hiph.</i> יִהְיֶה קָטְלִי } } <i>Hoph.</i> יִהְיֶה קָטַל } } <i>Hithp.</i> יִהְיֶה קָטְלִי } § 19, 3, <i>b</i> .
<i>Fut. 3 m.</i>	—	} Sect. V, II, 1.	
3 <i>f.</i>	תָּ—		
2 <i>m.</i>	תָּ—	} § 28, 1.	
2 <i>f.</i>	יָ—		(as <i>Imp. Sing. f.</i>)
1.	אָ—		
<i>Plur. 3 m.</i>	וּ—		
3 <i>f.</i>	נָה—	תָּ (as <i>Imp. pl. f.</i>)	
2 <i>m.</i>	וּ—	תָּ	
2 <i>f.</i>	נָה—	תָּ	
1.	נָ—	(as <i>sing. 3 m.</i>)	

It is at least natural for the voice to dwell less upon a long vowel in a *penult* than in a *final* tone-syllable. On this principle might be explained the transition (under the influence of the tone) from ' to the shorter vowel .. (Compare § 27, Rem. 1) in *Hiph. Fut.* as well as that from ' to _ in *Hiph. Præt.*, and from .. to _ in the *Præt.* of the Verb mid. *E*, and of *Piel*, — Pattahh having, in the formation of the verb, arbitrarily come in place of ' and .. merely as a shorter vowel-sound.

When the forms of the Regular Verb have been made familiar, the student should go through the other paradigms †

* If the first syllable is pronounced rapidly, it will be perceived that the slight sound of *He* is easily lost to the ear.

† Except Paradigms *F*, *L*, *M*, and *O*, which must be explained chiefly from the section placed at the head of each.

(in connexion with the section referred to at the head of each) and give the reason for every deviation from the general form given in Parad. *B*. E. g. *Inf. const. Niph.* הִקְטִיל; Parad. *D* (§ 22, 1. § 27, 2, *b*), Parad. *I* (ibid.); *Præt. 3 m. Niph., Hiph., and Hoph.,* הִקְטִיל, הִקְטִיל, הִקְטִיל; Parad. *D* (§ 22, 3, Rem. 2, *b*); Parad. *H* (§ 19, 2, *a*, 20, 1, *b*, for *Hoph.* comp. § 52, Rem. 9); Parad. *K* (§ 24, 1, *a*, and 2, *b*, compared with § 68, 2); Parad. *L* (§ 24, 2, *b*. § 69, 1); Parad. *O* (§ 27, 2, *c*). — *Imp. Kal,* קַטֵּל, קַטֵּל (§ 46, 1. Rem. 1); Parad. *H* (§ 19, 3, *a*); Parad. *K* (ibid.); Parad. *O* (§ 27, 2, *c*). — *Fut. Kal,* יִקְטֹל, יִקְטֹל; Parad. *D* (§ 22, 3. § 28, 2); Parad. *H* (§ 19, 2, *a*, 20, 1, *b*); Parad. *I* (§ 67, 1, —); Parad. *K* (§ 68, 1); Parad. *L* (§ 24, 2, *a*).

After he has thus made the structure of these paradigms familiar, he will be able to recognise their forms when pointed out in the subsequent exercises. They may in this way be gradually impressed upon the memory, — or a paradigm, or part of one, may be learned as a daily exercise.

In making the forms of the Verb familiar, care should be taken that the English expression for a tense, person, &c. may suggest the corresponding one in Hebrew. To the following exercises, which are given as a specimen, others should be added by the instructor or by the learner himself. פָּקַד *to visit* (prop. *he visited*, § 39, note), לָמַד *to learn*, כָּרַח *to cut off*, דָּבַד *to tread*: *I shall visit, thou (f.) wilt —, she will —, they (m.) will —; we have learned, ye (f.) have —, she has —, thou (f.) hast —; Piel, he has taught (caused to learn), they have —, thou (f.) hast —, she has —, ye (m.) have —, I have —, we have —, thou (f.) shalt teach, we shall —, she shall —, they (f.) shall —, teach ye (f.), teach thou (m.), I shall —, ye (m.) shall —, they (m.) shall —; Niph. I have been visited, ye (f.) have been —, thou (m.) hast been —, I shall be —, ye (m.) shall be —, thou (f.) shalt be —, she shall be —, we shall be —; Pual, taught, to be taught, I shall be taught, she shall be —, ye (m.) shall be —, thou (m.) shalt be —, we shall be —; to cut off, cutting off, cut off (Part.), cut thou off (f.), Hoph. I am cut off, we are —, thou (m.) art —, they are —, ye (f.) are —, she is —, we sh*

—, *thou (f.) shalt be —, ye (m.) shall be —, I shall be —, they (f.) shall be —; tread thou (m.), tread ye (f.), they (m.) shall —, thou (f.) shalt —, ye (m.) shall —, Hiph. he hath caused to tread, they have —, I have —, ye (m.) have —, she hath —, thou (f.) hast —, cause ye (m.) to tread, cause thou (f.) —, cause ye (f.) —, he will cause to tread, I will —, ye (f.) will —, she will —, they (m.) will —, thou (f.) wilt —, ye (m.) will —.*

SECTION VIII

[§§ 78 — 93.]

DECLENSION OF NOUNS.

The portions of the Grammar to be studied in connexion with the following remarks are § 33, 1 — 4. § 86—91.

The declension of Hebrew nouns is very simple, the general principles which regulate it being few and easily applied. Attention to the following suggestions, and to the table of references subjoined, will make the subject plain to the learner. When he has made himself familiar with the general forms of inflexion exhibited in the paradigms, the occasional deviations from them, which he will meet with in reading, will cause him no embarrassment.

1. *Construct State.* By this is meant the state of the noun when it is connected, in grammatical *construction*, with a following one for expressing the relation of the Genitive (§ 87, 1). The two nouns being thus nearly connected in sense, are also uttered in very close connexion, almost as one word; and as the tone is principally thrown forward upon the second, the vowels of the first (if mutable) are naturally shortened in pronunciation. Thus in the *constr. st. sing.* a long and mutable vowel in an open penult syllable falls away (§ 27, 3, *a*); a long and mutable vowel in a final closed syllable is shortened (§ 27, 1.) E. g. דָּם, *blood*; *blood of bullocks*, דָּם פְּרִים*: דָּבָר, *word*; *word of God*, דְּבַר

* Pronounced together, as a single word, expressing the compound idea *bullock's*

פְּקִיר, *prefect*; *prefect of the Levites*, פְּקִירֵי אֲלֹהִים; הַלְוִיִּם, *hand, dual*. יָד, *hands*; *hands of the artist* (*artist's hands*), יְדֵי חָרָשׁ (§ 87, 2, a); *words of peace*, דְּבָרֵי שְׁלוֹם (§ 27, 3, a); *the ultimate and penult vowels of דְּבָר being both mutable*, § 27, 3, and hence דְּבָרֵי שְׁלוֹם

Rem. In some forms of the noun (see Paradigms VII, VIII, b, IX,) the tone is retained upon the final syllable in the *sing. constr. st.* Its stronger tendency to the final syllable, in this position of the noun, affects the preceding vowel (if mutable) as in the other paradigms, and in Parad. IX. occasions the substitution of Tseri for the feebler final vowel, Seghol: comp. § 74, 1, remarks 3d ¶.

2. The declension of nouns exhibited in the first five paradigms consists merely in the application of the principles presented in Sect. V, I, to the last two vowels: in order to decline such nouns, therefore, the learner needs only to know the character of these vowels. — Parad. VII. follows (with one exception, b, *plur. absol.*) the analogy of the verb, to which so many of the nouns thus declined properly belong (§ 91, expl. 7). Comp. § 27, 3, b, and the two modes of receiving an accession which begins with a vowel, Sect. V, I, 1.

3. Nouns of Parad. VI. are declined from the original monosyllabic root,* which, in derivatives from the regular verb, has the three forms קָדַשׁ, סִפָּר, מָלַךְ (§ 83, 11). This root, when it has no addition at the end, always appears under the forms מֶלֶךְ (§ 27, Rem. 2, c), סִפָּר, קָדַשׁ, i. e. with a helping vowel, according to § 28, 4. With a final guttural the helping vowel is Pattahh (§ 22, 2, a. § 28, 4); with a middle guttural, the original Pattahh also, in the first of the above forms, may be retained: e. g. זָרַע, from זָרַע; נָעַר, from נָעַר.

blood. Compare the manner of connecting suffixes with such compound expressions, as if they formed but one word (§ 119, 3); as דְּבָר קָדַשׁ, *word-of-holiness* (for *holy word*); דְּבָר קֳדָשׁ, *his word-of-holiness = his holy word*.

* Except that in the Plural, *light suffixes* are attached to the *absol. st.* according to the general rule, § 90, b.

Some nouns of the form מֵלֶךְ have *Hhireq* under the first radical when they take suffixes. When, therefore, the inflexion of a noun of this form is required, its form with suffixes should be given,* as this can be known only from observing some instance in which the noun occurs with a suffix or other accession (as a *paragogic* letter, § 88) at the end. E. g. אֶרֶץ *land*, אֶרְצִי (Num. 10 : 30) *my land*; the suffix form or monosyllabic root is therefore אֶרֶץ: כֶּטֶן *womb*, כֶּטְנִי (Gen. 25 : 23) *thy womb*: suffix form כֶּטֶן.

Analogous to these are the monosyllabic roots derived from irregular verbs; viz.

a) From verbs עָוָה, and עָוָה, (§ 84, IV. 11), מוֹת for מוֹתָ (§ 24, 2, b), בֵּית for בֵּיתָ (ibid.); with a helping vowel מוֹתָ (§ 27, 2, a), בֵּיתָ (§ 28, 4), which is always its form except when some addition is made at the end.

b) From verbs לָה (§ 84, V. 11), פָּרִי, אֶרֶץ, לָחִי, חָלִי. These forms would, by analogy, take a helping vowel (פָּרִי, &c.), and hence are properly ranked with Segholates, though, on account of their final feeble letter, they take the forms פָּרִי, אֶרֶץ, לָחִי, חָלִי (§ 24, 1, b. § 27, 3, b). For their inflexion, see § 91, expl. 6, Rem. 6.

4. Declension of Feminine Nouns. (§§ 92, 93.)

a) The original fem. termination תַּ, which in the *absol. sing.* usually appears in the weakened form תָּ (§ 79, 2, comp. § 89, 4), remains unchanged in the *constr. st.* and before a *suff.* beginning with a consonant; comp. Sect. V, I, 2, 2, a. E. g. יִשְׁנָה, *constr.* יִשְׁנָתָ, with *suff.* יִשְׁנָתָהּ. But if the accession begins with a vowel, the final closed syllable becomes an open one (Sect. V, I, 1), and תַּ is lengthened to תָּ; as יִשְׁנָתִי § 27, 2, a. The final תַּ also unites itself with the *suff.* הָ (§ 90, 2, c) with the same effect on the preceding vowel; e. g. תוֹרַתָּהּ.

b) The *fem. plur.* ending ות suffers no change in the *constr. st.*, and only the preceding vowels (if mutable) are affected by this position of the noun. In the Plural, all suffixes are of course attached to this shortened form; comp. § 93.

* as in the Lexicon of Gesenius.

DECLENSION

Parad.	II.	III.	IV.
<i>constr.</i>	§ 87, 1. § 27, 1.	§ 87, 1. comp. § 27, 3, a.	§ 87, 1. § 27, 1, & 3, a.
<i>light suff.</i>	Sect. V. I, 1.	§ 27, 3, a.	§ 27, 3, a. Sect. V. I, 1.
<i>grave suff.</i>	{ (a) expl. 2, Rem. (b) Sect. V. I, 2, (2), c.	Sect. V. I, 2, (2), b.	§ 27, 3, a, & 1. Sect. V. I, 2, (2), c.
<i>Plur. absol.</i>	(as <i>sing. light suff.</i>)	—	—
<i>constr.</i>	§ 87, 2, a. § 27, 3, a.	§ 87, 2, a.	§ 87, 1. § 27, 3, § 23, 1. Sect. [V. II, 3, †]
<i>light suff.</i>	§ 91, b.*	—	—
<i>grave suff.</i>	§ 89, 2.	—	—
<i>Dual absol.</i>	§ 86.	§ 22, 2, b, 2d ¶.	(as <i>plur. absol.</i>)
<i>constr.</i>	(as <i>plur. constr.</i>)		(as <i>plur. constr.</i> See Sect. [V. II, 3, note.]

Parad.	d.	VI.	b, c, e, f. **
<i>constr.</i>	(<i>absol. & constr.</i>) § 22, 2, Rem. 1.		
<i>light suff.</i>	expl. 6. Sect. V. I, 3. § 22, 3.	Sect. V. I, 3. § 27, 1, (f) comp. [§ 22, 3, Rem. 2, b. § 9, 2, a.	
<i>grave suff.</i>	(ib.) § 23, 3.	(ib.) (f) § 23, 3. § 9, 3, b.	
<i>Plur. absol.</i>	expl. 6.	— (c & f) Rem. 3.	
<i>constr.</i>	(ib.)	— § 27, 1, b.	
<i>light suff.</i>	§ 91, b.*	—	
<i>grave suff.</i>	§ 89, 2.	—	
<i>Dual absol.</i>		{ (b) comp. expl. 6, Rem. 1, 2d ¶. (c) § 27, 1.	
<i>constr.</i>	§ 87, 2, a.		

** A dash denotes that the same reference

* The light suffix everywhere takes the place of the Plur. as well as Dual termination.

† It would be more simple to derive this form, and the next but one, immediately from the *Plur. absol.*, applying the rule given Sect. V. II, 2. No. 3 of that Sect. added merely to preserve the representation given in the Grammar.

OF NOUNS.

V.	IV, t & V, c.	VI. a.
{ (b) as in Parad. IV. { (a & b) expl. 5.	} § 22, 3.	(<i>absol. & constr.</i>) expl. 6, Rem. 1.
—		expl. 6. Sect. V. I, 3.
— comp. expl. 5.		(ib.)
—	} § 23, 3.	expl. 6.
—		(ib.)
—		—
—	—	—
—	—	—
—	§ 22, 3.	!
		§ 87, 2, a.

VII	VIII.	IX.
no. 1. Rem. ††	(b) no. 1. Rem.	no. 1. Rem. § 87, c.
§ 27, 3, b.	} expl. 8. comp. § 66, 3. § 27, 1.	} comp. § 74, 19.
§ 27. 1.		
{ (a) as <i>sing. l. suff.</i> { (b) § 86, 4. Sect. V. I, 1.	(b) § 86, 2.	
} (b) no. 4, b.	} § 25, 3. (b) no. 4, b.	
(as <i>plur. absol.</i>)	(b) § 27, 1.	
§ 87, 2, a.	—	

is to be made as in the preceding column.

|| The Dual termination is appended to the monosyllabic root, except in derivatives from verbs הָלַךְ (see VI. i).

** Parad. שָׁמַר follows in its inflexion the analogy of the kindred forms שָׁמַר &c though, on account of the composite Sheva under the guttural, the first syllable remains an open one.

†† But before Maqqeph, as שָׁמַרְתָּ .

מִנִּי, מִנִּי, מִנִּי; מִרְעֵי, מִרְעֵי. — אֵת, אֵת and נִכְבְּדָהּ, נִכְבְּדָהּ; מִעֲדָנִים and מִעֲדָנִים; אֵתִים, נִכְבְּדָהּ. IX. Seghol is sometimes retained in the constr. st. as in מִשְׁנָה, רְעָה.

SECTION IX.

EXERCISES IN ANALYSIS.

1. לִישְׁמִי, to my name: שְׁמִי name, Parad. VII.; יִ my, שְׁמִי my name; לְ to (§ 100, 2); לִישְׁמִי (Sect. V. II, 1), לִישְׁמִי (§ 28, 1).

2. בְּיָדִי, in my hand: יָד, § 100, 2; בְּיָדִי hand, Parad. II. — Write in Hebrew, in our hand,* in thy (m.) hand, § 89, — in thy (f.) hand, in your (m. and f.) hand, (§ 91, Expl. 2, Rem.).

3. וּבְיָדֶךָ, and in thy (m.) hand: וְ, conj. וְ and, § 102, Rem.

4. מִיָּדֶךָ, from thy (m.) hand: מִן from, § 97, 1, 2d ¶. § 19, 2, a. § 20, 1, b. § 100, 1. Write in Heb. from his, her, thy (f.) hand, your (pl. f.) hand.

5. יָדַי, hands; Dual number, § 86 b, Parad. II. יְדֵי עֵשָׂו, hands of Esau: בְּיָדֵי עֵשָׂו, as Esau's hands; יָד, § 100, — בְּיָדִי, Sect. V. II, 1, בְּיָדִי (kīy-dhē), § 28, 1, בְּיָדִי, § 24, 1, a: וּבְיָדֶיכֶם, and in (with) your (pl. m.) hands; יָדֶיכֶם, (Dual with suff.) יָד, § 102, Rem.

6. כְּבוֹד glory; הַכְּבוֹד (§ 35) the glory; כְּכָבוֹד = כְּהַכְּבוֹד (with prep. כְּ, § 100, and art. § 35, Rem. 2. § 19, 3, b), according to the glory.

7. מִכְּבֵּדֶךָ, from thy pitcher: מִן, כֵּבֶד (Parad. VIII.), כֵּבֶד.

8. מֵאֶרֶץ, from thy land: מִן, § 22, 1. § 27, 2, b. אֶרֶץ, monosyl. root אֶרֶץ, Sect. VIII. 3. V. I, 3. Parad. VI. a.

* The exercises on the suffix pronouns may be written with the table of suffixes before the eye of the student, or from memory, as the teacher shall direct. — The lexicon should be consulted on each of the elements given in the analysis.

9. בָּעֵתוֹ, *in its season*: עֵת, בָּ (Parad. VIII.), יו.
 10. בְּיָמֵינוּ, *in his right hand*: יָמִין, בָּ (Parad. III.), יו.
 11. מִקְרִבְךָ, *from thy midst*: מִן, קִרְבִּי (lit. *inward part*, Parad. VI. suffix form קִרְבִּי, Sect. VIII. 3, Rem.), דָּ. Write in Heb. *in our midst*, and *in thy (f.) midst*, *from their midst*; *my inward parts* (*light suff.* § 91, b), and *in his inward part*, and *in their inward part*, *in my inward part* (*within me*), *in your inward parts*.
 12. עַם *people*; הָעָם *the people*, הָ art., § 35; זִקְנֵי הָעָם *elders of the people*, זִקְנֵי plur. constr. Parad. V.; וּמִזִּקְנֵי הָעָם *and of (the) elders of the people*, וּ no. 3.
 13. בְּעָנִי, *on my affliction*, בָּ, עָנִי (orig. monosyl. root עָנִי, Sect. VIII. 3, b, Parad. VI. § 91, expl. 6, Rem. 6; like חָלִי, with suff. חָלִי, suff. י . .
 14. וְהָאֲבָנִים, *and the stones*: יָם plur. ending; אֶבֶן *stone*, Parad. VI.; הָ article, § 35, 1; יו.
 15. וְלָקַחְתִּיךָ, *and I have taken thee*: וְלָקַחְתִּיךָ; לָקַח, *Kal Præt. 1 Sing. I have taken*, with suff. לָקַחְתִּיךָ (§ 57, table. and 3, a; tone, § 58, 2. — § 27, 3, a); יו. Give the forms with suff. for *I have taken them, thee (f.), him, her, you (m. and f.)*.
 16. לָקַחְתָּנוּ, *thou hast taken us*: *Præt. 2 m. sing. לָקַחְתָּ*.
 17. לָקַחְתָּנִי, *he took me*: לָקַח and נִי, § 57, 3, b; for vowel changes see § 27, 3, a, and 2, a. Give the form with the suffixes *her, him, us, them, and you (m. and f.)*.
 18. כְּמִשְׁלוֹ, *according to his ruling*: מִשַּׁל he ruled; *Inf. constr. מִשַּׁל* (a kind of verbal noun, § 45, 1. § 129, 1 and 2), *to rule, the ruling*; with suff. מִשְׁלוֹ (־ = ם), § 60, 1. § 91, expl. 6, Rem. 4, *his ruling*; בָּ, § 100.
 19. בְּמָלְכוֹ, *when he reigned* (began to reign), lit. *in (or at) his reigning*.
 20. אָכַל, *he ate*, *Inf. constr. אָכַל*; בְּאָכְלֵנוּ, *when we ate (or eat)*, lit. *in (at the time of) our eating*. — The

principles of punctuation admit of another form (§ 60, Rem. 2); אֲכַלְכֶם (§ 27, 1, a. Sect. V. I, 2, (2), c), with prefix בְּ, בֹאֲכַלְכֶם (§ 28, 2), *in your eating* = *when ye eat*.

21. וּבְרַבִּי, *and when I speak*, — lit. *and in my speaking*; דָּבַר (like קָטַל), *Inf. constr. Piel* of דִּבֵּר. Give the forms with other suffixes.

22. לְשֹׁכְנִי, *that I may dwell (there)*, lit. *for (in order to) my dwelling*; יֹשֵׁב (Inf. constr. of יָשַׁב), לְ (§ 100. § 129, 2).

CHRESTOMATHY.

THE following First Lessons in Translating have been selected and arranged with much pains, in order to secure a great variety of forms in short and interesting phrases, and to conduct the student gradually from the simplest forms and constructions to those which are more difficult. — The first examples of the Irregular Verb are of the classes $\text{״}^{\text{״}}$ and $\text{״}^{\text{״}}$. Verbs $\text{״}^{\text{״}}$ and $\text{״}^{\text{״}}$ occur first in nos. 83 and 93. It may not be thought best that the student should commit to memory all the paradigms to which such forms belong, whilst he is going over these lessons the first time : but the inflexions of nouns, and of all the classes of verbs, should be made familiar before the study of the First Lessons is laid aside.

Some previous practice in translating is essential to the profitable study of the Syntax. The author's view of the *use of the tenses* (§§ 123 — 126) should be well understood, however, before much progress is made in the First Lessons. The necessary references to the other parts of the Syntax will be understood on a moment's inspection of the passages referred to.

In the notes (designed merely to aid the learner in his first grammatical study of the language) the writer has endeavoured to remove every difficulty which might embarrass the attentive and persevering student, without "encumbering him with help."

In the First Lessons the usual sign of the accent (>) stands on the penult syllable when it has the tone, except at the end of a sentence, where it is marked by Silluq.

FIRST LESSONS IN TRANSLATING

- 1 דְּבַר יְהוָה:
- 2 שְׁמְעוּ דְּבַר יְהוָה:
- 3 אֲנִי יְהוָה אֱלֹהֵיכֶם:
- 4 לֹא שָׁמַעְתֶּם בְּקוֹלִי:
- 5 יְדִינוּ לֹא שָׁפְכוּ אֶת־הַדָּם הַזֶּה:
- 6 אֶת־קִלְךָ שָׁמַעְתִּי בְּגֹן:
- 7 הִנֵּה עֲצָמְךָ וּבָשָׂרְךָ אֲנִי:
- 8 הוּא־שָׁכַב עַל־מִטָּתוֹ:
- 9 דְּבַר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל:
- 10 הִתְלַכְי עִם־הָאִישׁ הַזֶּה:
- 11 בָּרַכְי נַפְשִׁי אֶת־יְהוָה:
- 12 חֲזֹק הִרְעַב בְּכָל־הָאָרֶץ:
- 13 כִּי לָקַח טוֹב נָתַתִּי לָכֶם:
- 14 לֹא יָרַד בְּנֵי עַמְּכֶם:
- 15 עָמַד בְּשַׁעַר בֵּית יְהוָה:
- 16 הָאֱלֹהִים מָצָא אֶת־עֹזן עַבְדִּי:
- 17 שָׁלַח־נִי כִי עָלָה הַשָּׁחַר:
- 18 מָה אֶעֱשֶׂה לָעָם הַזֶּה:
- 19 בְּעֶצֶב תִּלְדִּי בָנִים:
- 20 וְכֹס פָּרַעַה בְּיָדִי:

- 21 בְּנֵי תוֹרָתִי אֶל־תִּשְׁכַּח:
 22 כִּי שִׁמְעַתָּ לְקוֹל אִשְׁתֶּךָ:
 23 מִה־אָמְרוּ הָאֲנָשִׁים הָאֵלֶּה:
 24 לֹא־תִקַּח אִשָּׁה מִבָּנוֹת בְּנֵינוּ:
 25 הוּא יֵדַע יִצְרָנוּ:
 26 וְלֹא שִׁלַּח אֶת־בְּנֵי יִשְׂרָאֵל:
 27 תוֹרָתִי אֶל־תִּעְזְבוּ:
 28 כִּי־אֲנִי הִכְבַּדְתִּי אֶת־לְבֹו וְאֶת־לֵב עֲבָדָיו.
 29 אֶת־קִשְׁתִּי נָתַתִּי בַעֲנָן:
 30 נִצַּר בְּנֵי מִצּוֹת אֲבִיךָ:
 31 נָתַתִּי לָכֶם אֶת־כָּל:
 32 הַזֹּאת חֲשֹׁבֶת לְמִשְׁפָּט:
 33 דִּבֶּר אֶל־אֶהֱרֹן וְאֶל־בְּנָיו:
 34 אֶת־מִי חֲרַפְתָּ וְגִדַּפְתָּ:
 35 מִה־תִּנְסֹן אֶת־יְהוָה:
 36 כָּל־אֵלֶּה שִׁלְפִי חֲרַב:
 37 הַגִּידָה־נָא שְׁמֶךָ:
 38 אֶל־אֶרֶצִי וְאֶל־מוֹלַדְתִּי אֵלֶיךָ:
 39 זָכִיכֶם לֹא־עָרְבוּ לִי:
 40 שִׁלַּף חֲרָבְךָ וְדָקְרָנִי בָּה:
 41 שִׁלַּח עָמִי וְיַעֲבֹדֵנִי:
 42 שָׁלוֹם לָךְ וְשָׁלוֹם לְעַמְּךָ כִּי עֲזָרְךָ אֱלֹהֶיךָ:
 43 לָכֵן עָבְדוּ אֶת־יְהוָה:
 44 שִׁמְעַתִּי אֵת אֲשֶׁר־שָׁלַחְתָּ אֵלָי:
 45 הִנֵּה הִכְסֵּף אֶתִּי אֲנִי לְקַחְתִּיו:
 46 שִׁמְעוּ בָנִים מוֹסֵר אָב:

- 47 לֹא־תִקַּח לָךְ אִשָּׁה וְלֹא־יִהְיֶה לָךְ בָּנִים וּבָנוֹת בְּמִקּוֹם
הַזֶּה:
- 48 מְלֶאכֶה הָאָרֶץ קִנְיָנֶיהָ:
- 49 מִה־יִּסְכֹּן־לָךְ:
- 50 מִה־תַּעֲשֶׂה־לוֹ:
- 51 בְּנֵי שְׁמֹר אֲמַרְי וּמִצּוֹתַי תִּצְפֹּן אֹתָךְ:
- 52 מִחֵר יַעֲשֶׂה יְהוָה הַדָּבָר הַזֶּה בָּאָרֶץ:
- 53 וְשָׁכַר עֲבָדֶיךָ אֶתֶּן לָךְ כָּל־אֲשֶׁר תֹּאמַר:
- 54 עַם הָאָרֶץ יִרְגְּמֻהוּ בְּאֶבֶן:
- 55 וְעַתָּה הֲצִילֵנוּ מִיַּד אִי־בִינֵנוּ וְנַעֲבֹדָךְ:
- 56 בְּאֵשׁ יִשְׂרְפוּ אֹתוֹ וְאַתָּה־נָּ:
- 57 יְבָרְכֶךָ יְהוָה וְיִשְׁמְרָךְ:
- 58 תִּתֵּן בְּיָדֵנוּ זִבְחִים:
- 59 אֶל־תִּשְׁלַח יָדְךָ אֶל־הַנָּעַר:
- 60 אֲנֹכִי הַעֲלִיתִי אֹתְכֶם מִמִּצְרָיִם:
- 61 לָךְ אֶתֶּן אֶת־אֶרֶץ כְּנָעַן:
- 62 סִפְרוּ־לָנוּ אֲבוֹתֵינוּ:
- 63 קַח בְּיָדְךָ אֲבָנִים גְּדֵלוֹת:
- 64 בְּיָמִים הָהֵם אֵין מֶלֶךְ בְּיִשְׂרָאֵל:
- 65 וּמָטָר לֹא־נָתַךְ אֶרֶצָה:
- 66 אֶל־הַמִּזְבֵּחַ לֹא יָגֵשׁ כִּי־מוֹם בּוֹ:
- 67 בְּזֹאת אֲדַע כִּי בָנִים אַתֶּם:
- 68 גִּטָּה יָדְךָ עַל־הַשָּׁמַיִם:
- 69 תִּנּוּ־לָנוּ מַיִם וְנִשְׁתֶּה:
- 70 אֵהְיָה עִמָּךְ:
- 71 בָּלֶם בְּחֻמָּה עֲשִׂיתִי:

- 72 הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב:
 73 לְכִי־אֶת מַלְכִי עָלֵינוּ:
 74 מָה רָאוּ בְּבִהְדָּה:
 75 וְאַתֶּכֶם יִהְיוּ אִישׁ אִישׁ לַמָּטָה:
 76 וַיַּעַל עֵלֶת בַּמִּזְבֵּחַ:
 77 אֶת־רַעְבּוֹן בְּתִיכֶם קָחוּ וּלְכוּ:
 78 וְאַנְחֲנוּ לֹא־נוֹבֵל לְתַת־לָהֶם נָשִׁים מִבְּנוֹתֵינוּ:
 79 צֵא מִן־הַחֲבֻלָּה אֶתָּה וְאִשְׁתְּךָ וּבְנֶיךָ וּנְשֵׁי־בְנֶיךָ אִתְּךָ:
 80 וְאִין מַיִם לְשִׁתֹּת הָעָם:
 81 בּוֹטַח בְּעִשְׂרוֹ הוּא יָפֹל:
 82 גֵּר הָיִתִּי בָאָרֶץ נִכְרִיָּה:
 83 וְעַתָּה אֲשִׁיבֶנּוּ לָךְ:
 84 כִּי עָפָר אַתָּה וְאֶל־עָפָר תָּשׁוּב:
 85 לֹא־טוֹב הָיִוֹת הָאָדָם לִבְדּוֹ:
 86 וְאַנִּי הִגַּנִּי מִקִּים אֶת־בְּרִיתִי אִתְּכֶם:
 87 לְמַתִּי אֶעֱתִיר לָךְ וּלְעַבְדֶּיךָ וּלְעַמֶּךָ:
 88 לָמָּה חָבָה רַעְיָךְ:
 89 כִּי שָׁמַע בִּי אֹתוֹ מִשְׁחֹו לְמַלְךְ תַּחַת אָבִיהוּ:
 90 בְּנֶךָ אֲשֶׁר אַתָּן תַּחֲתֶיךָ עַל־בִּסְאֶךָ הוּא־יִבְנֶה חֲבִית
 לִישְׁמִי:
 91 עֲשֵׂה נַעֲשֵׂה אֶת־נִדְרֵינוּ אֲשֶׁר נִדְרָנוּ:
 92 עָלוּ כִּי מָחָר אֶתְנֶנּוּ בִיָּדְךָ:
 93 הֵן קָלַתִּי מָה אֲשִׁיבְךָ:
 94 וּבִיָּגוֹר אִתְּךָ גֵּר בְּאַרְצְכֶם לֹא תוֹנוּ אֹתוֹ:
 95 קִדְּשִׁים תִּהְיוּ כִּי קָדוֹשׁ אָנִי:
 96 עַל־מִי הִרְיָמוֹת קוֹל:

- 97 כה אָמַר יְהוָה לֹא־תֵעָלוּ וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם:
- 98 אַל־יִשְׁאַף אֱלֹהֶיךָ אֲשֶׁר אַתָּה בּוֹטָח בּוֹ:
- 99 מִה־תִּרְיֹבֹן עִמָּךְ:
- 100 בִּי טוֹבַת מִרְאָה הִיא:
- 101 מִה־רָבוּ מַעֲשֵׂיהָ:
- 102 לָכֵה אֲתָנוּ וְהִטָּבְנוּ לָךְ:
- 103 אָמְרוּ לְבַת־צִיּוֹן הִנֵּה יִשְׁעָךְ בָּא:
- 104 בּוֹזַעַת אֶפֶיךָ תֹאכַל לֶחֶם עַד שׁוֹבֶךְ אֶל־הָאֲדָמָה:
- 105 הִנֵּה עִם בָּא מֵאֶרֶץ צָפוֹן:
- 106 בִּי זָכַר אֶת־דְּבַר קִדְשׁוֹ:
- 107 לָךְ אַל־נִמְלָה עֲצָל רָאָה דְּרָכֶיהָ וַחֲכָם:
- 108 אַל־תִּפְּרַר בְּרִיתָךְ אֲתָנוּ:
- 109 שׁוּבוּ אִישׁ לְבֵיתוֹ כִּי־מֵאֲתִי נִהְיָה הַדָּבָר הַזֶּה:
- 110 אֲבִיךָ הַקָּבִיד אֶת־עֲלָנוּ וְאַתָּה הַקָּל מֵעֲלֵינוּ:
- 111 כִּי פִתְּאִים יָבֹא הַשֹּׁדֵד עָלֵינוּ:
- 112 וְלֵה אָמַר עָלַי לִישְׁלוֹם לְבֵיתָךְ:
- 113 וְעַתָּה אָבִי הָעַמִּים עָלֵיכֶם עַל כְּבֹד וְאֲנִי אֲסִיף
עַל־עַלְכֶם:
- 114 וּמִטָּף אֲשֶׁר הִכִּיתָ בּוֹ אֶת־הַיָּאֵר קַח בְּיָדָךְ:
- 115 עַל־מִי הִרִימוֹת קוֹל וּתְשֵׂא מְרוֹם עֵינֶיךָ:
- 116 וַיָּקָם וַיֵּלֶךְ מִנוּחַ אַחֲרֵי אִשְׁתּוֹ:
- 117 וּבְנֵי יִשְׂרָאֵל אָמְרוּ נָנוּסָה וְנִתְקַנּוּהוּ מִן־הָעִיר
אַל־הִמְסָלוּת:
- 118 וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמַיִם:
- 119 אַתֶּם תִּמְעָלוּ אֲנִי אֶפִּיץ אֶתְכֶם בְּעַמִּים:

120 לֹא־רָאוּ אִישׁ אֶת־אָחִיו וְלֹא־קָמוּ אִישׁ מִמָּחֳתוֹ
שְׁלֹשֶׁת יָמִים:

121 בַּעֲדֹר שְׁלֹשֶׁת יָמִים יָשָׂא פָרַעַה אֶת־רֹאשָׁהּ וְהִשִּׁיבָהּ
עַל־כַּנָּהּ וְנָתַתָּ כּוֹס־פָּרַעַה בִּידּוֹ:

122 שָׁמְעוּ בְּקוֹלִי וְהִיִּיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי
לְעָם:

123 עָנֹלֶת בָּקָר תִּקַּח בִּידָךְ וְאַמְרָתָ לְזִבְחִי לַיהוָה בְּאַתִּי:
124 מִזֶּה בִּידָךְ וַיֹּאמֶר מֹשֶׁה:

125 וְאַתָּה קַח־לָךְ מִכָּל־מֵאֲכָל אֲשֶׁר יֹאכֵל:

126 וַיֵּרָא אֱלֹהִים אֶל־יַעֲקֹב עוֹד בָּבֹאוֹ מִפָּדֵן אָרֶם וַיִּבְרָךְ
אֹתוֹ:

GENESIS, CHAPTER XII.

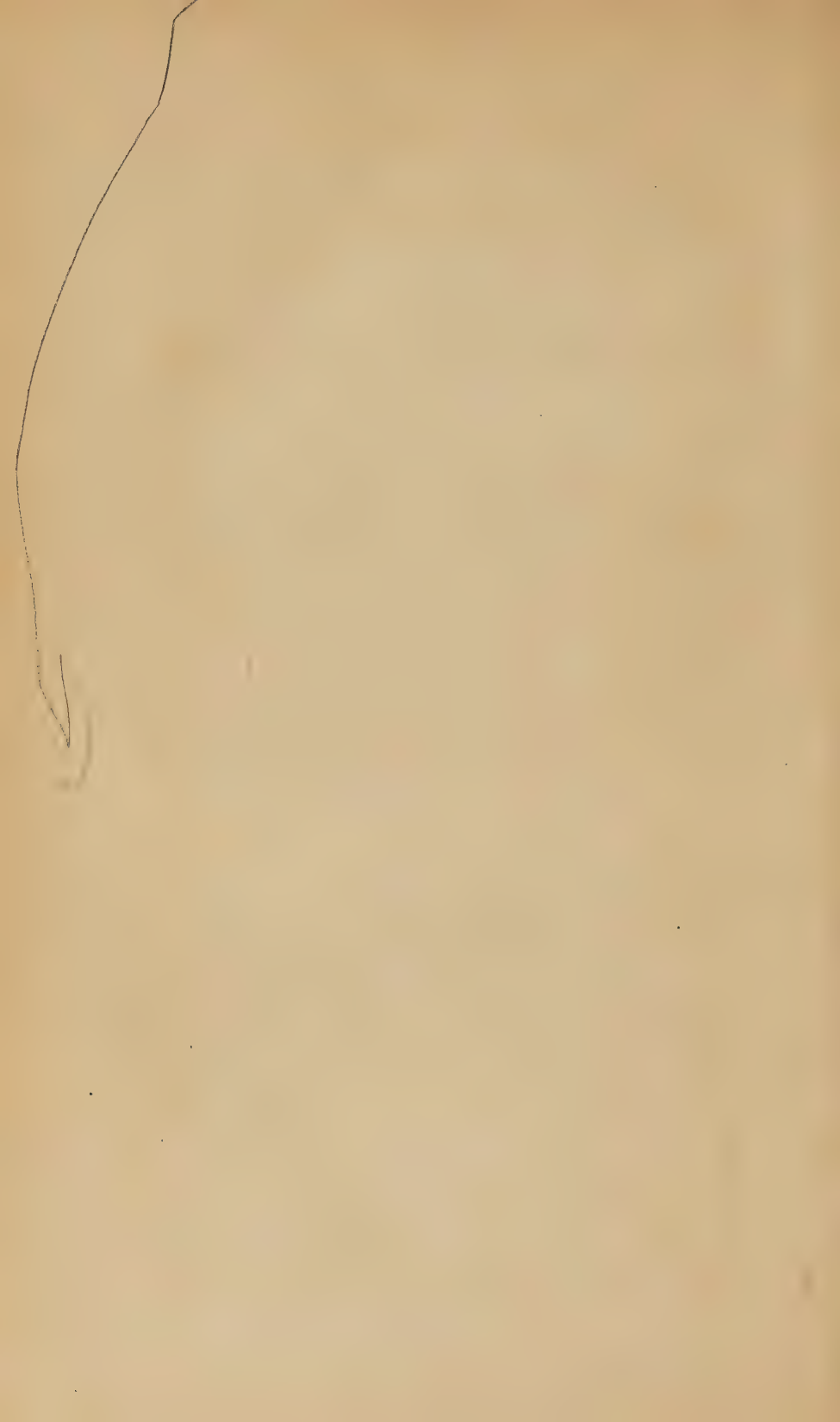
- 1 וַיֹּאמֶר יְהוָה אֶל-אַבְרָם לֵךְ-לָךְ מֵאֶרֶץ עַוְרָה וּמִמּוֹלַדְתְּךָ
- 2 וּמִבֵּית אָבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֵרָאָה: וְאָעֲשֶׂה לְנָוִי
- 3 גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדַּלְהָ שְׁמִי וְהָיָה בְרָכָה: וְאֶבְרַכְהָ
- 4 מִבְּרַכְיָה וּמִקְלָלָהּ אֶאָר וּנְבָרְכוּ בָּהּ כָּל מִשְׁפַּחַת
- 5 הָאֲדָמָה: וַיֵּלֶךְ אַבְרָם כַּאֲשֶׁר דִּבֶּר אֱלֹוִי יְהוָה וַיֵּלֶךְ
- 6 אֶתֹו לוֹט וְאַבְרָם בֶּן-חֲמִשׁ שָׁנִים וְשִׁבְעִים שָׁנָה בָּצְאוּ
- 7 מִחָרָן: וַיִּקַּח אַבְרָם אֶת-שָׂרִי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-
- 8 אָחִיו וְאֶת-כָּל-רִכּוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת-הַנֶּגֶשׁ
- 9 אֲשֶׁר-עָשׂוּ בְּחָרָן וַיֵּצְאוּ לָלֶכֶת אֶרֶץ כְּנָעַן וַיָּבֹאוּ
- 10 אֶרֶץ כְּנָעַן: וַיַּעֲבֹר אַבְרָם בְּאֶרֶץ עַד מְקוֹם שְׁכֵם
- 11 עַד אֵלֹון מוֹרָה וְהַכְנַעֲנִי אָז בְּאֶרֶץ: וַיָּבֹא יְהוָה
- 12 אֶל-אַבְרָם וַיֹּאמֶר לִזְרַעְךָ אֵתָּן אֶת-הָאָרֶץ הַזֹּאת
- 13 וַיָּבֵן שָׁם מִזְבֵּחַ לַיהוָה הַנִּרְאָה אֵלָיו: וַיַּעֲמֵק מִשֶׁם
- 14 הֶהָרָה מִקְדָּם לְבֵית-אֵל וַיֵּט אֹהֶלָה בֵּית-אֵל מִיָּם
- 15 וְהָעִי מִקְדָּם וַיָּבֵן שָׁם מִזְבֵּחַ לַיהוָה וַיִּקְרָא בְּשֵׁם
- 16 יְהוָה: וַיִּסַּע אַבְרָם הָלוֹךְ וְנִסּוּעַ הַנֶּגְבָה: פ
- 17 וַיְהִי רָעַב בְּאֶרֶץ וַיֵּרֶד אַבְרָם מִצְרָיִמָּה לְגִוֹר שָׁם
- 18 כִּי-כָבֵד הָרָעַב בְּאֶרֶץ: וַיְהִי כַּאֲשֶׁר הִקְרִיב לָבוֹא
- 19 מִצְרָיִמָּה וַיֹּאמֶר אֶל-שָׂרִי אִשְׁתּוֹ הִנֵּה-נָא יִרְעָתִי
- 20 כִּי אִשָּׁה יִפְתַּח-מִרְאָה אֹתָּהּ: וְהָיָה כִּי-יֵרְאוּ אֹתָךְ
- 21 הַמִּצְרָיִם וְאָמְרוּ אִשְׁתּוֹ זֹאת וְהִרְגוּ אֹתִי וְאַתָּה יָחִיו:
- 22 אֲמַרְיִנָּא אֲחֹתִי אֲתָּה לְמַעַן יִטְבַּלִּי בַעֲבוּרְךָ וְחַיִּיתָ

14 נִפְשִׁי בְּגִלְלָהּ: וַיְהִי כִּבּוּא אֲבָרָם מִצְרִימָה וַיֵּרְאוּ
 15 הַמִּצְרִים אֶת־הָאִשָּׁה כִּי־יָפָה הִוא מְאֹד: וַיֵּרְאוּ אֹתָהּ
 שְׂרֵי פֶרְעָה וַיְהַלְלוּ אֹתָהּ אֶל־פֶּרְעָה וַתִּקַּח הָאִשָּׁה
 16 בֵּית פֶּרְעָה: וּלְאֲבָרָם הִיטִיב בְּעִבּוּרָהּ וַיְהִי־לָּהּ צֶאֱנָן
 וּבָקָר וְחֻמְרִים וְעִבְדִּים וּשְׁפָחֹת וַאֲתֹנֹת וְגַמְלִים:
 17 וַיִּנָּע יְהוָה אֶת־פֶּרְעָה בְּנָעִים גְּדֹלִים וְאֶת־בֵּיתוֹ
 18 עַל־דֶּבֶר שְׂרֵי אִשָּׁת אֲבָרָם: וַיִּקְרָא פֶּרְעָה לְאֲבָרָם
 וַיֹּאמֶר מַה־זֹּאת עָשִׂיתָ לִּי לָמָּה לְאַהֲנֹדָתִי לִּי כִי
 19 אֲשַׁתְּךָ הִוא: לָמָּה אָמַרְתָּ אֲחֹתִי הִוא וַאֲקַח אֹתָהּ
 20 לִי לְאִשָּׁה וְעַתָּה הִנֵּה אֲשַׁתְּךָ קַח וְלֵךְ: וַיֵּצֵאוּ עָלָיו
 פֶּרְעָה אֲנָשִׁים וַיִּשְׁלְחוּ אוֹתוֹ וְאֶת־אִשְׁתּוֹ וְאֶת־כָּל־
 אֲשֵׁר־לָּהּ:

CHAPTER XIII.

1 וַיַּעַל אֲבָרָם מִמִּצְרַיִם הִוא וְאִשְׁתּוֹ וְכָל־אֲשֵׁר־לָּהּ וְלוֹט
 2 עִמּוֹ הַגִּנְגָּה: וְאֲבָרָם כָּבֵד מְאֹד בְּמִקְנֵה בָּכְסָף
 3 וּבִזְהָב: וַיֵּלֶךְ לְמִסְעָיו מִנֹּגֵב וְעַד־בֵּית־אֵל עַד־הַמָּקוֹם
 אֲשֶׁר־הָיָה שֵׁם אֲהֵלָה בְּתַחֲלָה בֵּין בֵּית־אֵל וּבֵין
 4 הָעֵי: אֶל־מָקוֹם הַמִּזְבֵּחַ אֲשֶׁר־עָשָׂה שֵׁם בְּרֹאשֻׁנָּה
 5 וַיִּקְרָא שֵׁם אֲבָרָם בְּשֵׁם יְהוָה: וְגַם־לְלוֹט הִחֲלֶה
 6 אֶת־אֲבָרָם הָיָה צֶאֱנָן וּבָקָר וְאֲהֵלִים: וְלֹא־נָשָׂא אֹתָם
 הָאָרֶץ לְשִׁבְתָּ יַחְדָּו כִּי־הָיָה רִכּוּשָׁם רָב וְלֹא יָכֻלוּ
 7 לְשִׁבְתָּ יַחְדָּו: וַיְהִי־רִיב בֵּין רַעֲי מִקְנֵה־אֲבָרָם וּבֵין

רְעִי מְקַנְהָ לֹט וְהִכְנַעְנִי וְהִפְרֹזִי אֲזִי יֹשֵׁב בְּאֶרֶץ:
 8 וַיֹּאמֶר אַבְרָם אֶל-לֹט אֵל-נָא תְּהִי מְרִיבָה בֵּינִי
 וּבֵינֶךָ וּבֵין רְעִי וּבֵין רְעִיךָ כִּי-אֲנָשִׁים אַחִים אֲנַחְנוּ:
 9 הֲלֹא כָל-הָאָרֶץ לִפְנֵיךָ הִפְרֹד נָא מֵעָלַי אִם-הִשְׁמָאֵל
 10 וְאִמְנָה וְאִם-תִּיקֵּין וְאִשְׁמְאִילָה: וַיִּשְׂא-לֹט אֶת-
 עֵינָיו וַיֵּרָא אֶת-כָּל-כְּבַר הַיַּרְדֵּן כִּי בָלָה מִשְׁקָה לִפְנֵי
 שַׁחַת יְהוָה אֶת-סֹדֶם וְאֶת-עַמְרָה בְּגֹן-יְהוָה בְּאֶרֶץ
 11 מִצְרַיִם בְּאֶכָה צָעַר: וַיִּבְחַר-לֹו לֹוט אֶת כָּל-כְּבַר
 הַיַּרְדֵּן וַיֵּסַע לֹוט מִקְדָּם וַיִּפְרְזוּ אִישׁ מֵעַל אָחִיו:
 12 אַבְרָם יֹשֵׁב בְּאֶרֶץ-כְּנָעַן וּלֹוט יֹשֵׁב בְּעָרֵי הַכְּכָר
 13 וַיֵּאָהֵל עַד-סֹדֶם: וְאֲנָשֵׁי סֹדֶם רָעִים וַחֲטָאִים לַיהוָה
 14 מְאֹד: וַיְהִי הָאָמֵר אֶל-אַבְרָם אַחֲרֵי הִפְרֹד-לֹוט
 מַעֲמֹו שֶׁאֵין גָּא עֵינֶיךָ וְרָאָה מִן-הַמָּקוֹם אֲשֶׁר-אַתָּה
 15 שָׁם צָפְנָה וְנִגְבָּה וְקִדְמָה וַיֵּמָּה: כִּי אֶת-כָּל-הָאָרֶץ
 אֲשֶׁר-אַתָּה רֹאֶה לְךָ אֶתְנַנָּה וְלִזְרַעָה עַד-עוֹלָם:
 16 וַיִּשְׁמָתִי אֶת-זְרַעָה בְּעֶפְרַר הָאָרֶץ אֲשֶׁר־אִם-יֹוֹכָל אִישׁ
 17 לְמָנוֹת אֶת-עֶפְרַר הָאָרֶץ גַּם זְרַעָה יִמָּנֶה: קוֹם הִתְהַלֵּךְ
 18 בְּאֶרֶץ לְאֶרְכָּה וּלְרַחֲבָה כִּי לְךָ אֶתְנַנָּה: וַיֵּאָהֵל
 אַבְרָם וַיָּבֹא וַיֵּשֶׁב בְּאֵלֶּנִי מִמְּרָא אֲשֶׁר בְּחִבְרֹון וּבֶגֶד
 שָׁם מִזְבַּח לַיהוָה:



NOTES

ON THE

FIRST LESSONS IN TRANSLATING.

1. *Word of Jehovah.* דְּבַר, Parad. IV.
2. Is. 1: 10. *Hear ye the word of Jehovah.* Art. omitted, as in the form *Jehovah's word*, § 108, 2. שָׁמַע, Parad. F.
3. Judg. 6: 10. *I [am] Jehovah your God.* § 141. אֱלֹהֶיךָ, Parad. I. § 22, 2, b. § 8, 4. *Plur. maj.* § 106, 2, b. *Suff.* § 89, table.
4. *ibid.* *Ye have not hearkened to my voice.* Position of the negative, § 142, 1. קוֹל, Parad. I. אֲנִי, § 100.
5. Deut. 21: 7. *Our hands have not shed this blood.* יָד, Parad. II. — (3)* שָׁפַךְ. (4) § 115, 2, and Note. § 27, 1. (5) art. § 35; דָּם, Parad. II. — (6) § 37, 1, and Rem. 1.
6. Gen. 3: 10. *Thy voice I heard in the garden.* (2) קוֹל, § 8, 4. בְּגִן = בְּהֵיכָן (Sect. IX. 6), § 29, 4, a. Arrangement of words, § 142, 1, c.
7. 1 Chron. 11: 1. *Behold, thy bone and thy flesh [are] we.* (1) § 103. (2) יָצָא (עָצָם), Parad. VI. a. (3) בָּשָׁר, Parad. IV. § 1, Sect. IX. 3. (4) § 32, table.
8. 2 Sam. 4: 7. *He lay upon his bed.* (2) שָׁכַב, *Kal. Part.* § 131, 1, & 2, c. (3) § 99, a. § 101. (4) בִּטָּה, § 93, Parad. A.
9. Lev. 19: 2. *Speak to the whole congregation of the sons of Israel.* דְּבַר, *Piel, Imp.* אָל, § 101. אֶל, a noun in the constr. *st.* (*whole of*) from בָּל (Parad. VIII.), see lex. no. 1, and observe the limitation of the following noun by a succeeding genitive. (4) עֵרָה, § 92, Parad. B, b. (5) בָּן, § 94, inflected in *plur.* like Parad. II.
10. Gen. 24: 58. *Wilt thou go with this man?* (1) הֵן, § 150, 2, 2d ¶, § 98, 4. הִלְכִי (see lex. הִלַּךְ, defective verb § 77), *Kal fut. 2 f. sing.* of הִלַּךְ, Parad. K. (2) § 99, a. (3) אִישׁ, § 94, art. (4) no. 5, art. § 109, 2.
11. Ps. 104: 1. *Bless, O my soul, Jehovah.* בָּרַךְ, Parad. E, *Piel*, (2) נִבְרַשׁ (נִבְרַשׁ), Parad. VI. a.

* The words in each sentence are thus indicated, by numbering them from the right.

12. Gen. 41: 57. *Sore was the famine in the whole earth.* Arrangement of words, § 142, 1, *a*. (2) נָעַב, Parad. IV., art. § 35. (3) בָּל, no. 9. (4) אָרָץ (Sect. IX. 8), § 29, 4, *a*, and *c*, Rem. — Article, § 109, 1, Rem.

13. Prov. 4: 2. *For good instruction I give to you.* לָקַח (לִקְחָ), Parad. VI. Sect. VIII. 3. (3) § 110, 1. (4) נָתַן, Parad. H. § 65, Rem. 3. § 124, 3. (5) § 101, 2, *table, a*. Arrangement, no. 6.

14. Gen. 42: 38. *My son shall not go down with you.* Arrangement, no. 12. (2) יָרַד, Parad. K. (3) no. 9. (4) § 101, Rem. 2.

15. Jer. 7: 2. *Stand in the gate of the house of Jehovah.* (2) שָׁעַר (שַׁעַר), Parad. VI. *d*. Sect. VIII. 3. *constr. st.* Omission of art. § 108, 2. (3) בָּיִת, § 94. Sect. VIII. 3, *a*. Parad. VI. *h*.

16. Gen. 44: 16. *God hath found out the guilt of thy servants.* (1) no. 3. Art. § 107, 2. (2) Parad. *O*; with plur. nominative § 143, 2. (4) גָּעוֹן, Parad. III. § 8, 4. Art. omitted (no. 15). (5) עָבַר (עֲבָרָה), Parad. VI. *a*.

17. Gen. 32: 27. *Let me go, for the morn ariseth.* שָׁלַח, Parad. *F*, *Piel Imp.* שָׁלַח, with *suff.* גָּי (§ 57, *table*, — and 3, *b*); for the falling away of the final vowel, § 27, 3, *b*. Accent (:) = to a comma or semicolon, (§ 15, 3), class II, 5. — ב, § 21, 1, *comp.* Sect. III. (3) Parad. *D* and *P*. (4) שָׁחַר (שַׁחַרְ), Parad. VI. *d*.

18. Ex. 17: 4. *What shall I do to this people?* (1) § 37, 3. (2) עָשָׂה, Parad. *D* and *P*, *Kal fut. 1 Sing.* (3) = לָהֶעָם, Sect. IX. 6. עָם, Parad. VIII. *a*. (4) no. 5.

19. Gen. 3: 16. *In sorrow shalt thou bring forth children.* עָצַב (עֲצָבָה), Parad. VI. *a*. (2) יָלַד, Parad. K. (3) no. 9.

20. Gen. 40: 11. *And Pharaoh's cup [was] in my hand.* (1) כּוֹס, Parad. I. (3) Sect. IX. 2.

21. Prov. 3: 1. *My son, my law forget thou not.* (1) no. 9. Accent (,) § 15, class II. 7, *comp.* no. 17. (2) הוֹדָה, § 93, Parad. *A*. (4) שָׁכַח. — § 125, 3, *c*.

22. Gen. 3: 17. *Because thou hast hearkened to the voice of thy wife.* (2) nos. 2 and 4. (3) omission of the art. no. 15. (4) אָשָׁה, § 94. § 93, *expl.* 3, Rem. — § 29, 4, *b*.

23. 2 K. 20: 14. *What said these men?* (2) Parad. *I*. (3) no. 10 (3); הָ art. (4) § 34, 1, and Rem. § 109, 2.

24. Gen. 28: 1. *Thou shalt not take a wife of the daughters of Canaan.* (2) לָקַח, § 65, Rem. 2. Form of prohibition, *comp.* no. 21, and *ref.* (4) בַּת, § 94; inflexion of plur. § 93, Parad. *B*, *a*. הָן, Sect. IX. 4, *Lex.* 1.

25. Ps. 103: 14. *He knoweth our frame.* (2) Parad. *K* and *F*. (3) יָדָר (יָדָר), Parad. VI., *b*, with *suff.* Sect. V. I., 3.

26. Ex. 9: 35. (2) no. 17.

27. Prov. 4: 2. *My law forsake ye not.* (1) no. 21. (3) עֲזַב, Parad. *D*, § 29, 4, *b*. — comp. no. 21.

28. Ex. 10: 1. *For I have hardened his heart, and the heart of his servants.* (2) § 134, Rem. 2. (3) כָּבַד, Hiph. see lex. Kal 5, Hiph. 3. (5) לָב, Parad. VIII. (8) no. 16.

29. Gen. 9: 13. *My bow I set in the cloud.* (2) קָשָׁה, Parad. VI, *a*. (3) no. 13. (4) עָנָן, Parad. IV. Prep. and art. § 32, *B*, and Rem. 2. Use of the art. § 107, 3, Rem. 1, *b*.

30. Prov. 6: 20. *Keep, my son, the commandment of thy father.* (3) מִצְוָה, § 93, Parad. *A*. (4) אָז, § 94.

31. Gen. 9: 3. *I have given to you all* (2) no. 13. (4) no. 9.

32. Job 35: 2. *This dost thou regard as right?* (1) no. 10 (1), and § 34, 1. (2) § 124, 3. (3) Parad. II. לְ prep. for right = as right, see lex. הֵשִׁיב, Kal 2.

33. Lev. 22: 2. (1) no. 9. (5) *ibid*.

34. 2 K. 19: 22. *Whom hast thou reproached and blasphemed?* (2) comp. 18 (1). (3) Parad. *E*, *Piel*. (4) *Piel*.

35. Ex. 17: 2. *Why should ye tempt Jehovah?* (1) lex. *B*. and *C*. Gram. pg. 290, note. § 37, 1, Rem. *a*; comp. Sect. IV. at the end. (2) נִסָּה, Parad. *P*, *Piel fut.* י, § 47, Rem. 4. — § 125, 3, *d*.

36. Judg. 20: 25. *All these drew [lit. (were) drawers of] the sword.* (1) no. 9. (2) § 34, 1; omission of art. § 108, 2. (3) שָׁלַךְ, Kal Part. Parad. VII.; construction, § 132, 2; omission of the copula, § 141. (4) חָרַב (חִרְבָּה).

37. Gen. 32: 30. *Tell, I pray thee, thy name.* (1) נִגַּד, Parad. *H*. Hiph. Imp. *m. sing.*, lengthened form (§ 48, 5. § 52, Rem. 3). (2) § 127, 1. *Dagh. f. conj.* § 20, 2, *a*. (3) שָׁם, Parad. VII. *suff.* קָ (see table) in pause; elsewhere שָׁמָּה.

38. Num. 10: 30. *To my land and to my kindred will I go.* (1) prop. subst. in the constr. *st.*; see § 101. (2) Sect. IX. 8. (4) מוֹלֶדֶת, § 93, Parad. *D*, *a*. (5) no. 10 (1).

39. Jer. 6: 20. *Your sacrifices are not pleasant to me.* נָחַד, Parad. VI. *e*. § 91, Expl. 6, Rem. 1, 2d ¶. (4) § 101, 2, *a*.

40. 1 Chron. 10: 4. *Draw thy sword and thrust me through therewith.* (1) no. 36. (2) *ibid*. (3) דָּקַךְ, Imp. דָּקֹךְ, with suff. § 57, 3, *b*. § 60, 2. comp. § 91, expl. 6, Rem. 4. (4) § 101, 2, *a*, Rem. § 151, 3, 2, 2d ¶.

41. Ex. 10: 3. *Let my people go, that they may serve me.* (1) no. 17. (2) no. 18. (3) עָבַד, Kal, fut. plur. 3 *m.* יַעֲבֹדוּ; with suff. § 57, 3, *a*. § 8, 4, and § 9, 9, 1, *b*. Use of י with the Fut. § 125, 3, *a*. comp. § 126, 1, *c*, and § 152, 1st ¶, and let. *e*.

42. 1 Chron. 12: 18. *Peace to thee, and peace to thy helpers; for thy God helpeth thee.* (1) Parad. III. (4) עָוֵר, Kal Part.

(Parad. VII.) *plur.* with *suff.* ךָּ, § 89, 2, Rem. 1. Accent and fol mute, comp. no. 17. (6) ׁוּר, *Kal Præt.* 3 *m. sing.* with *suff.* (§ 57, 3, *b*) ׁ, which unites with itself the final stem-letter. — Vowel changes, § 27, 2, *a*, and 3, *a*. — § 124, 3.

43. Ex. 10: 24. *Go, serve Jehovah.* (1) no. 10 (1).

44. 1 K. 5: 22. *I have heard that which* [the message which] *thou hast sent unto me.* (2 and 3) § 121, 2. (5) § 101.

45. Judg. 17: 2. *Behold, the silver is with me; I took it.* (1) no. 7. (2) ׁוּר (ׁוּר), Parad. VI. *a*. (3) ׁוּר, prop. a substantive, *accus.* of place, (§ 33, *c*. § 116, 1, *b*); with *suff.* § 101, Rem. 1. Accent comp. no. 17. (4) emphatic, — *I took it*; comp. no. 28 (2). (5) Sect. IX. 15.

46. Prov. 4: 1. *Hear, ye children, a father's instruction.* (3) Parad. II.

47. Jer. 16: 2. *Thou shalt not take for thyself a wife, and thou shalt not have* [lit. *there shall not be to thee*] *sons and daughters, in this place.* (2 and 4) no. 24. (3) § 122, 1, *b*. (6) ׁוּר, Parad. *P*, *Kal fut. plur.* 3 *m.* (9) no. 24 (4). (10) prep. and art. Sect. IX, 6. — Parad. III.

48. Ps. 104: 24. *The earth is full of thy creatures.* Arrangement, no. 12. (1) ׁוּר, Parad. *O*, § 73, Rem. 1. (2) § 91, expl. 6, Rem. 1. (3) ׁוּר, Parad. II.

49. Job 35: 3. *What will it profit thee?* (1) § 37, 1, *a*. (2) ׁוּר, *fut.* ׁוּר; § 27, 1.

50. Job 35: 6. *What wouldst thou do unto him?* (2) ׁוּר, Parad. *P* and *D*. *Kal fut.* § 125, 5. (3) *Dagh. f. conj.* § 20, 2, *a*.

51. Prov. 7: 1. *My son, preserve my words, and my precepts shalt thou treasure up with thee.* (3) ׁוּר, Parad. VI. *b*. § 29, 4, *a*. (4) no. 30. § 8, 4. (5) ׁוּר, § 125, 3, *c*. (6) no. 45.

52. Ex. 9: 5. *To-morrow will Jehovah do this thing, in the land.* (1) comp. § 98, 2, *b*. (4) no. 1. (5) no. 5. accent *Tiphkha*. (6) No. 12. Sect. IX. 6.

53. 1 K. 5: 20. *And the wages of thy servants will I give to thee, according to all which thou shalt say.* (1) ׁוּר, Parad. IV (3) no. 13. (4) accent *Zaqeph-qaton*. (7) *final Tseri*, § 67, 1.

54. Lev. 20: 2. *The people of the land shall stone him with stones.* (1) omission of art. § 108, 2. (3) ׁוּר, comp. no. 41 — § 143, 1. (4) ׁוּר (ׁוּר), Parad. VI., lit. *with the stone* (ׁוּר, no. 40), § 107, Rem. 1, *b*.

55. 1 Sam. 12: 10. *But now, deliver us from the hand of our enemies, and we will serve thee.* (1) § 152, *b*. § 147, 2, 2d ¶.

(2) לַעֲלֹ, Parad. *H*, *Hiph. Imp.*; suff. עָלְךָ attached to the full form, § 52, Rem. 1, and 3. (4) לַעֲלֹךְ, *Kal Part. Parad. VII.* (5) no. 41. suff. § 57, 4.

56. Lev. 20: 14. *With fire shall they burn him and them (eas).* (1) Parad. VIII.; prep. and art. no. 54. (2) *indeterminate third person*, § 134, 3. (3 and 4) § 101, Rem. 1.

57. Num. 6: 24. *Jehovah bless thee, and preserve thee.* (1) Parad. *E*; § 59, Rem. 4. (3) § 59. Suff. בָּךְ; the Sheva becoming Seghol in pause § 29, 4, b, the final vowel of the verb falls away as before other suffixes beginning with a vowel.

58. Ex. 10: 25. *Thou shalt put into our hand sacrifices.* (1) no. 53. (3) no. 39.

59. Gen. 22: 12. *Stretch not forth thy hand against the lad.* (2) no. 17. (1 and 2) no. 21. (4) no. 38; lex. *A*, 3.

60. Judg. 6: 8. *I brought you up from Egypt.* (1) no. 28. (2) no. 17, *Hiph.* (3) no. 56 (4).

61. Ps. 105: 11.

62. Judg. 6: 13. *Our fathers have told us.* (1) פָּקַדְנוּ, *Piel.* (3) no. 30, § 86, 4.

63. Jer. 43: 9. *Take in thy hand great stones.* (1) no. 24. (4) נָקַדְתָּ, Parad. III. *fem.* § 92, 1; declension, § 92, Parad. *A*. — § 8, 4.

64. Judg. 17: 6. *In those days there was no king in Israel.* (1) יָמָיו, § 94. (2) § 32, Rem. 8. (3) prop. subst. יָמָיו const. st. יָמָיו (Parad. VI. *h*) *nothing of a king* = *no king*. § 149, 6th ¶.

65. Ex. 9: 33. *And rain was not poured upon the earth.* (1) נָפַדְתָּ, Parad. IV. (3) *Niph.* Parad. *H*. (4) *He local*, § 88, 2, *a*.

66. Lev. 21: 23. *Unto the altar he shall not approach, because a blemish [is] in him.* (2) מִן־בְּמֹתוֹ, Parad. VII. (4) Parad. *H*; accent *Tiphkha*.

67. Gen. 42: 33. *By this shall I know that ye are true.* (1) § 34, 1. comp. § 105, 3. (2) no. 25. (4) בָּךְ, Parad. I.

68. Ex. 10: 21. *Stretch forth thy hand towards heaven.* (1) נָטַתָּ (§ 75, 2, *b*), Parad. *P* and *H*, § 65, Rem. 1. שָׁמַיִם, § 86 *b* Rem.

69. Ex. 17: 2. *Give us water, that we may drink.* (1) no. 13. (3) § 86 *b*, Rem. (4) שָׁתָה; use of י with *Fut.* no. 41.

70. Judg. 6: 16. (1) הִיָּה, Parad. *P*. (2) no. 14.

71. Ps. 104: 24. (1) no. 9; lit. *their whole*. (2) הִקְרָה (ר = ם) § 92. Parad. *A*. (3) no. 50.

72. Gen. 1: 29. (5) § 109, 1, Rem. (6) Parad. VI. § 90, expl. 6, Rem. 2.

73. Judg. 9: 10. *Go thou,—reign over us.* (1) no. 10. (3) **פָּלַךְ**, *Imp.* § 46, Rem. 2. (4) § 101. prop. a plur. noun (*accus. of place*, § 116, 1, *b*, in the space above, § 106, 2, *a*), with a nominal suff.

74. 2 K. 20: 15. (2) **רָצָה**. (3) no. 15.

75. Num. 1: 4. *And there shall be with you a man of each tribe.* (1) no. 45. (2) no. 70; plur., as required by the sense. (3 and 4) distributively, § 106, 4. (5) **מִטָּה** (with prep. and art.), Parad. IX. **לְ**, § 113, 2; — *the tribe* (i. e. which he represents).

76. Gen. 8: 20. *And he offered burnt offerings upon the altar.* (1) **עָלָה**, *Hiph. fut. apoc.* § 48. § 74, 5, and Rem. 3, *d*. *Vav conversive*, § 48 *b*. § 126 *b*.

77. Gen. 42: 33. *The dearth of your households (their necessities = what is necessary for them) take and go.* (2) **וְיָצֵאוּ**, Parad. III.; the penult vowel falling away in the constr. *st.* a helping vowel is required under the first radical, § 28, 1 and 2. (3) no. 15. Methegh, § 9, 1, Rem. (4) no. 24. (5) **לְ**, § 102, Rem. *d*. — No. 10; § 29, 4, *b*.

78. Judg. 21: 18. *But we cannot give them wives of our daughters.* (3) **יָצֵאוּ**, § 77, Rem. 1. (4) **לְ** for **לָ** * pointed thus before many monosyllabic words, and dissyllables with a penult accent. **חָהּ**, no. 13; *Inf. constr.* § 65, Rem. 3. § 27, 1. (5) § 100, 2, *c*. (6) no. 22. (7) no. 24. **מִן**, orig. signif. *part of*, § 99, *a*. § 151, 1, *a*, *β*, and 3, *c*. Lex. 1.

79. Gen. 8: 16. *Go forth from the ark, thou, and thy wife, and thy sons and thy sons' wives, with thee.* (1) **צֵא**, § 75, 2, *d*. Parad. *K* and *O*. (3) **וְיָצֵאוּ**, § 93, Parad. *A*. (7) no. 78 (6). (9) no. 45 Division of the verse by the accents nearly as in the translation.

80. Ex. 17 1. *And there was no water for the people to drink.* (1) no. 64 (3). (2) no. 69. (3) *ibid.* (4); *Infin. constr.* with **לְ**; lit. *for the drinking of the people*, § 129. **מִן**, subject, § 130, 2.

81. Prov. 11: 28. *He that trusteth in his riches, he shall fall.* (1) **פָּשַׁח**, *Kal Part.* § 131, 1. § 142, 2, Rem. *whoso trusteth*. (2) **עָשָׂר**, Parad. VI. *c*. (3) no. 28 (2). (4) **נָפַל**, Parad. *H*.

82. Ex. 18: 3. *I am a sojourner in a strange land.* (1) Parad. *I*. (2) no. 70. § 124, 3. (4) *fem.* of **נָכַר** (**נָכְרִי** and **נָכְרִי**), § 85, 5); for the doubling of **כ**, comp. § 91, expl. 8, Rem. 3.

83. Judg. 17: 3. *And now I will return it to thee.* (2) **שָׁנֵה**, Parad. *M*, *Hiph. fut. Suff.* § 57, 4, table.

84. Gen. 3: 19. (2) Parad. *IV*.

85. Gen. 2: 18. (3) no. 70. *Infin. constr.* § 129, 1, *a*; followed by the subject, § 130, 2. (4) art. § 107, 2. (5) **לְ**, prep. *in*; **בָּר** noun, Parad. VIII.; *i*, suff.; § 98, 2, *a*.

86. Gen. 9: 9. *And I, — behold I establish my covenant with you.* (1) comp. § 142, 2. (2) § 103, 2. § 33 2. For forms with suffixes see lex.; for the falling away of ה final, comp. § 74, Rem. 19. (3) no. 83. § 131, 2, a, and Rem. 1. (5) Parad. I. *fem. gender*, § 91, a.

87. Ex. 8: 5. *How long shall I pray for thee, and for thy servants, and for thy people?* (1) פְּתִי; comp. § 98, 2, a.* (2) עָתִיר, *Hiph.* (4) no. 16.

88. Ex. 2: 13. *Wherefore wouldst thou smite thy fellow?* (1) מָה, lex. D, 3. § 147, 5. (2) מַכֶּה, § 75, 2, b. *Hiph. fut.* § 125, 3, d. (3) הָעַ, Parad. I.

89. 1 K. 5: 15. (5: 1.) *For he had heard that him they had anointed king in the place of his father.* (2) *pluperf.* § 124, 2. (4) no. 56. (5) no. 56 (2). (6) לֵּ, lex. A, 3. (7) *subst.* in the *constr. st. prop. space beneath*; hence (lex. 2) *place, stead*; here *accus. loci*, § 116, 1, b: comp. § 99, a.

90. 1 K. 5: 19. *Thy son, whom I will put in thy place upon thy throne, he shall build the house to my name.* (1 and 7) § 142, 2. (4) no. 89; *plur.* § 101, at the end, § 106, 2, a. (5) orig. a *subst. (space over or above) constr. st. of* עָלַי, and *accus. of place*; comp. § 101, at the end of the §. (6) בָּכֶא, Parad. VII. see expl. 7, Rem. b; omission of *Dagh. f.* § 20, 3, b. With the accent the *suff.* הֵ, becomes הֶ (§ 29, 4, b.); — without the accent the form is הֶבְכֶּא on account of the guttural. (8) בְּנֶה. (10) Sect. IX. I.

91. Jer. 44: 25. *We will perform our vows which we have vowed.* (1 and 2) § 128, 3, a. (4) נִגְרַר, Parad. VI.

92. Judg. 20: 28. *Go up; for to-morrow I will deliver him into thy hand.* (5) *suff. sing. (thy) collectively*, with reference to the people as *a whole*; comp. no. 94 (3 and 5): § 144, Rem. 1, 2d ¶, is not applicable here.

93. Job 40: 4. *Behold, I am vile! what shall I answer thee?* (2) קָלַל, Parad. G; for accent, see § 15, table (14), and Rem. 2. (4) no. 83; *suff.* § 57, 4, table; with two accusatives (§ 136, 1), see lex. *Hiph.* 2, b.

94. Lev. 19: 33. *And if there shall sojourn with thee a stranger in your land, ye shall not oppress him.* (1) *prop. and when*; see Gram. p 280, 6th ¶, b, and Lex. B, 3. (2) נִגַּר, Parad. M. (4) no. 82. (7) יָנָה, § 75, 2, e. *Hiph., fut. Form of prohibition*, comp. nos. 24 and 21. (3 and 5) *suff. comp.* no. 92.

95. Lev. 19: 2. *Be ye holy; for holy am I.* (1) Parad. III. (2) no. 70. Arrangement, § 142, 1, b.

96. 2 K. 19: 22. *Against whom hast thou raised the voice?* (3) רָם, Parad. M, *Hiph.* (4) strictly, indefinite: *Dagh. f. conj.* § 20, 2, a.

* And § 147, 5.

97. 2 Chron. 11: 4. (3) accent *Pazer*. (7) לָחַם, *Niph.* (9) אָח, § 94.

98. Is. 37: 10. *Let not thy God, in whom thou trustest, deceive thee.* (2) נָשָׂא (§ 75, 2, *a*), Parads. *H* and *O*, *Hiph. fut.* נִשְׂא, with *suff.* ךְּ, which becomes ךָּ, (§ 22, 3) on account of the guttural; see § 59, Rem. 4, and § 73, 2, 3d ¶. — § 8, 4. (4 and 7) *in whom*, lit. *who* — *in him*; § 121, 1, and Rem. 2. (6) no. 81.

99. Ex. 17: 2. Comp. no. 35. (2) רִיב, Parad. *N*, *Kal fut.* (רִיבוּ) with *Nun paragog.* (§ 47, Rem. 4); for the shifting of the tone, comp. § 71, 6. (3) § 101, Rem. 2.

100. Esth. 1: 11. *For fair of aspect was she.* (2) טוֹב, *fem.* טוֹבָה, § 92, 1; inflexion § 93, Parad. *A*; connexion with the following subst. § 110, 2. (3) Parad. IX.

101. Ps. 104: 24. (1) lex. *B*, 2. (2) רָבַב, Parad. *G*. (3) Parad. IX.

102. Num. 10: 29. (1) no. 10; *Kal Imp.* with ךְּ *paragog.* § 68, Rem. 1. (2) *suff.* § 89, Rem. 2, 2d ¶. (3) טוֹב § 77, where (in order to conform to the lex.) הִטִּיב should be added as *Hiph.* of טוֹב. Use of *Prat.* (*and we do thee good*), comp. § 124, 6.

103. Is. 62: 11. (2) no. 24 (4). — § 105, 3, *d*; see lex. 5. (5) יָשַׁע, Parad. *E*. Abstract for concrete, § 104, 2, 2nd ¶ (6) (*cometh*) בּוֹא, § 75, 2, *f*.

104. Gen. 3: 19. (1) וָעֵרָה, § 93, Parad. *A*. (2) אָרַךְ, Parad. VIII. (3) Parad. *I*. (4) וְלָחָטָה, Parad. VI.; see Rem. 1, 3d ¶. (5) § 99, *a*. (6) (*thy returning*) *Inf. constr.* with *suff.* governed by the prep. עַר; § 129, 1. § 130, 1. — (7) § 151, 3, *d*. (8) § 93, Parad. *B*, *c*. — הִזְכִּירָה (with *penult* accent) § 29, 3, *b*.

105. Jer. 6: 22. (4) *constr. st.* (5) Parad. III.

106. Ps. 105: 42. (5) Parad. VI. *c*. (4 and 5) § 104, 1, with *suff.* § 119, 6; lit. *his word-of-holiness*.

107. Prov. 6: 6. (3) *fem.* — *plur.* יָמִים, § 86, 4. (6) בְּרָנָה (בְּרָנָה), Parad. VI. *a*. (7) הִקְבִּים, *Kal Imp.* § 46, 2, Rem. 1.

108. Jer. 14: 21. (2) פָּבַר, Parad. *G*, *Hiph. fut.* (3) no. 86 (4) no. 102.

109. 2 Chron. 11: 4. (1) no. 104. (2) § 122, Rem. 1. (5) lit. *from with me*, see § 151, 2, and *a*. (6) הִיָּה, see lex. *Niph.* 1.

110. 2 Chron. 10: 10. (2) no. 28. here, literally, *made heavy*. (4) עָלָה, Parad. VIII. (5) ׀ *but*; *thou*, no. 28 (2). (6) no. 93; *Hiph. Imp.*; § 127, 1. (7) § 151, 2, *a*, with *suff.* of *plur. noun*, § 101; — lit. *lighten from upon us*.

111. Jer. 6: 26. (2) § 98, 3. (3) no. 103. (4) שָׁרַר, *Kal Part.*

112. 1 Sam. 25: 35. *And to her he said, — go up, in peace, to thy house.* (4) 42; לָהּ, § 151, 3, *e*, 2d ¶. But comp. Lex. *B*, 3.

113. 2 Chron. 10: 11. (1) see lex. עָהָה. (3) עָמַס, *Hiph.* (4) no. 110 (7). (5) no. 110 (4). (8) יָרַח, § 77, Rem. 1. — § 8, 4, (9) § 151, 3, b.

114. Ex. 17: 5. (1) מָטָה, Parad. IX. (2 and 4) no. 98. מָ, no. 40. (3) no. 88. (6) יָרַח; omission of *Dagh. f.* in י, § 20, 3, b, — use of the art. § 107, 3. (7) no. 63.

115. 2 K. 19: 22. (1—4) no. 96. (5) נָשָׂא, § 75, 2, a; *Vav converse*, no. 76. (6) Parad. III. *accus.* § 116, 1. (7) יָעַל, Parad. VI. h; Dual with *suff.*

116. Judg. 13: 11. (1) קָיַם, Parad. M. (2) no. 10. (1 and 2) *converse fut.* § 71, Rem. 4. § 126 b, 2. (4) prop. plur. noun, *space behind* (comp. § 106, 2, a); construct state and accusative of place, *in the rear of* —, hence as a prep. *after*; comp. § 101. (5) no. 22.

117. Judg. 20: 32. (3) accent *Zaqeph-qaton*. (4) נִיַּס, *Kal fut.*; with *He parag.* § 48. § 126, 1. (5) נָמַק, *Kal Præt.* מָ, § 20, 2, b. *Suff. him*, collectively, as often in English. — § 124, 6; *let us flee*, — and *we draw them away*, &c. (7) עָרַר. (9) מְכַלֵּה, § 93, Parad. A. מָ (without *Dagh.*) § 20, 3, b.

118. Ex. 10: 22. (1) no. 68 (1). § 75, 2, b; *converse fut.* no. 116.

119. Neh. 1: 8. (2) מְעַל, § 29, 4, b; *should ye deal faithlessly = if ye —*, comp. § 125, 5. (4) מְעַל, *Hiph.*

120. Ex. 10: 23. (3 and 5) § 122, Rem. 4. (5) no. 97. (8) no. 109. (9) no. 90 (4). (10) § 95, 1. § 118, 1, a; accusative designating *length of time*, § 116, 2, b. (11) no. 64.

121. Gen. 40: 13. (1) מָ in, and עוֹר, *Inf. absol.* of the verb עָרַר, *in the continuing = whilst yet*; comp. lex. עוֹר, 5. (2) *time how long as in preced. no.* (4) no. 115. (7) § 94. (8) שָׁנָה; *Synt.* no. 117 (5). (10) יָעַל, Parad. VIII.

122. Jer. 7: 23. (3) *then am I*. (5) לָ (§ 28, 2. § 23, 2,—), comp. לָ, מְעַל, lex לָ A, 3.

123. 1 Sam. 16: 2. (1) § 93, Parad. A. (2) Parad. IV. § 106, 1. (5) *tone*, § 44, Rem. 5, b. (6) מְעַל, *Inf. constr.* § 139, 2. (7) § 100, *fine*—. (8) no. 103.

124. Ex. 4: 2. (1) § 37, 1, a. (4) no. 114.

125. Gen. 6: 21. (2 and 3) לָ, § 151, 3, e. (4) *all kinds of*, § 109, 1, Rem. (5) Parad. II. (7) Parad. I; § 125, 3, d.

126. Gen. 35: 9. (1) מְעַל, *Niph. fut. apoc.* with *Vav converse*; § 74, Rem. 7. (2) omission of art. § 107, 2. (5) no. 121. prop. *Inf. absol.* in the accusative expressing a qualifying circumstance (§ 128, 2) *with repeating = again*; § 98, 2, d. (6) *at (or in) his going = when he went*; מָ (§ 8, 4) no. 103, *Inf. constr.*: comp. Sect. IX, 19. (7) יָעַל, Parad. II. (9) לָ without *Daghesh*, § 20, 3, b.

GENESIS, CHAPTER XII.

V. 1. (5 and 6) no. 10; § 151, 3, *e*. (8) no. 38; verbal form denoting often the *place of the action*, § 83, 14. § 84, III. (ult.) הָאָרֶץ, *Hiph.* with *suff.* § 74, Rem. 19. § 57, 4, *table*; with two accusatives, § 136, 1.

V. 2. (1) יֵלֵךְ, helping vowel § 28, 3. Methegh § 16, 2, — Sect. II. Rem. 3. (2) לֵךְ, see lex. *A*, 3. (4) no. 57. (1 and 4) לֵךְ without Dagh. 1. § 21, 2, *c*, and § 57, 3, *b*. — Divide thus: *vʿā-ḡāl-lēl-khâ*; so vs. 3, *ū-mē-ḡāl-lēl-khâ*. (5) *paragog. fut.*; with *Vav conversive*, § 48 *b*. (7) יֵלֵךְ, § 102, 2, *c*. — In this and similar cases, Methegh may have indicated such a delay of the voice upon the short vowel, as is required in an open syllable: compare its use in the combinations *ִי-וֹ* &c. § 26, 3 Rem. *d*. Sect. II. Rem. 2. — Equivalent to *thou shalt be*, § 127, 1. (ult.) Parad. *B*, *c*.

V. 3. (2) *Piel Part. plur.* (3) no. 93; *Piel Part. sing.*; with *suff.* § 91, expl. 7, *b*. The change from the *plur.* to the *sing.* is merely a poetic variation in the form of expression. (4) אֶרֶץ. (7) followed by a definite substantive. (8) מִשְׁפָּחָהּ, Parad. *B*, § 93, expl. 1, 3d ¶. (ult.) no. 104.

V. 4. (3) *according to what* = *as*. (4) § 51, Rem. 1. (5) § 101. (8) no. 45. (11) § 104, 2, *c*. (12 — 15) § 118. (16) no. 79; *at his going forth* = *when he went forth*: אֲחֵרָהּ; comp. § 23, 2

V. 5. (12) Parad. I. with *suff.* בְּ. (14) § 29, 4, *b*. (16) Parad. VI. (בְּ). (21) no. 10. לֵךְ, pointing, no. 78 (4); use with the *Infin.* lex. לֵךְ *C*, 1. (22) comp. no. 65. Last word but one, אֶרֶץ (Hahn's ed.) by mistake for אֶרֶץ. (23 and ult.) בְּ, § 20, 2, *a*.

V. 6. — Observe the modifications of the general idea of *motion* in the verbs יָצָא, יָצָא, יָצָא. (5) no. 47. *genitive* (in place of *apposition*), § 112, 3. (10) art. § 107, 1.

V. 7. (1) no. 126. (10) § 34, 1, and Rem. 1. (11) בְּנֵה, *convers. fut.* § 74, Rem. 3, *a*. (13) no. 66: § 83, 14, — *place where sacrifice is offered*. (15) רָצָה, *Niph. Part.*; art. § 107, 2d ¶, *fine*.

V. 8. (2) § 147, last ¶ (3) הָרָר (with the art. הָרָר), Parad. VIII. comp. § 81, 2; with *He local*, § 88, 2, *a*. (4) (בְּרָר) Parad. VI.; *on the east*, comp. § 147, 1, 3d ¶. (7) no. 118. (8) אֶתְּ, § 91, expl. 6, Rem. 3. (11) *on the sea*, i. e. *on the side towards the sea*. בֵּית and הַיָּם (art. § 107, 3) in the accusative (the *casus adverbialis*) as adverbial designations, — *with Bethe. on the west, and Ai on the east*.

V. 9. (1) יָצָא. (3 and 4) absolute Infinitives, used adverbially (*eundo et castra movendo*) *with going and removing*, i. e. *continually removing*; § 128, 3, *b*, and Rem. 3. (5) נָגַב (Parad. VI.) with art and *He local*.

V. 10. (1) *converse fut.* of הָיָה, § 74, Rem. 3, *e*; יָ (without *Dagh.*) no. 126 (9). Methegh may here indicate a delay of the voice upon the vowel, in an open syllable, — vs. 2 (7), — or in a closed one of the form described Sect. II, Rem. 1: comp. its use in הָלַלְתָּ *hāl'elū*, and before ה, ח, מ, י, when the article is prefixed (2) no. 12. (4) no. 14. (6) ה *local*. (7) no. 94 (2). לָ, vs. 5 (21). (10) Parad. V.

V. 11. (2) vs. 4; here with reference to time. (3) קָרַב, *Hiph.* (4) no. 103. § 139, 2. (6) ו, comp. § 126 *b*. — (15) יָפָה, *fem.* יָפָה, (§ 92, 1, Parad. IX.), Parad. B, *a*. (15 and 16) Synt. no. 100.

V. 12. (1) comp. § 124, 4. (2) *when*, § 152, *e*, 3d ¶, *b*. (4) no. 56. (6 and 9) § 124, 6. (*ult.*) תָּהָה, *Piel*.

V. 13. (3) § 94. (5) כָּעַן, lex. A, 2, *to the end, it may be well* = *that it may* —. (6) Parad. L. (8) עָבַד. (*ult.*) נָלַל, lex. 2.

V. 14. (2) פָּ, lex. B, 5, *b*. — *Infín. constr.* followed by the subject in the genitive, § 130, 2: the form has here the effect of the pluperfect; — *when Abraham had entered*. (*ult.*) § 98, 2, *b*. — הָוֵא, see § 32, Rem 6, 2d ¶.

V. 15. (3) שָׁר, (5) הָלַל, *Piel*. לָ, § 10, Rem. *a*; comp. § 20, 3, *b*. — (9) no. 24; § 65, Rem. 2. (11) § 116, 1, *a*.

V. 16. (1) לָ sign of the dative § 115, 1. (5) see lex. לָ A, 4, *b*.

V. 17. (5) נָנַע (נָנַע) Parad. VI. (1 and 5) § 135, 1, Rem. 1, 3d ex. (9 and 10) lex. דָּבַר, 4.

V. 18. (5 and 6) comp. nos. 67 and 124. (8 and 12) *Dagh. f. conj.* § 20, 2, *a*. (11) no. 37.

V. 19. (5) § 126 *b*, 4th ¶* (7) § 122, 1, (8) *for a wife*, comp. lex. לָ A, 9, last ex. (*ult.*) יָ § 102, Rem. *d*.

V. 20. (1) צָהָה *Piel fut. apoc.* § 74, Rem. 9. (2) lex. עָלָ A, 2, *f*. (*ult.*) § 113, 1.

* * * As an exercise on the use of the accents, point out the tone-syllables marked by them, and the instances in which they divide the verse in accordance with the sense or otherwise.

CHAPTER XIII.

V. 1. (1) ^f*Kal fut.* comp. no. 76; § 74, Rem. 3, *d*, and Rem. 14. (*ult.*) see lex. נָנַב, *a*.

V. 2. (4—6) prep. and art. Sect. IX. 6. § 107, Rem. 1, *b*. (4 and 6) Parad. IX. and IV.

V. 3. (2) מַכְיָץ, Parad. II. The phrase expresses the *manner* or *mode* of proceeding, (by encampments or stations), and hence לָ may be referred to lex. A, 9: *according to* (or *by*) *his encampments*, i. e. *from one encampment, or station, to another*. (9 and 11) § 121, 1, and Rem. 2. comp. no. 98. (13) הִחָלָה, Parad. A. (14 and 17)

* And § 152, 1, *e*; in effect, *that I might take*.

יָבַד, *constr. st.* of יָבַד, (Parad. VI.) *a dividing, or separating*; prop. a noun in the accusative, as an adverbial designation (§ 116); — *with a dividing or separating of Bethel (to the one side), and a dividing of Ai (to the other)*; hence, *in the midst, between*.

V. 4. (7) רָאִשׁוֹן. V. 5. (2) לְ as in 12: 16 (5). (4) § 151, 1, *a, a.* (*ult.*) § 91, expl. 6, Rem. 3. (3) § 107, 2d ¶, *fine*.

V. 6. (5) יָשָׁב *for dwelling* = so that they might dwell; lex. לְ C, 4. (6) יָחַד prop. a subst. in the accusative (§ 98, 2, *b*), with *suff.* — *in their union = together*. (10) רַב Parad. VIII.; *in pause*, § 29, 4, *a.* (12) no. 78 (3). (13) § 139, 2.

V. 7. (4) רָעָה *Kal Part.* (Parad. IX.) *plur. constr. st.* (4 — 6) *Abraham's herdsmen*, § 112 1.

V. 8. (5) § 149, אֶל — (7) comp. 12: 10. § 126, 2, *b.* (8) Parad. A. (16 and 17) nos. 23 and 97. § 111.

V. 9. (1) § 150, 2, 2d ¶. (4) פָּנָה (as Parad. IX.) lex. D, 2. לְ *in* (lex. B, 1). (5) פָּרַר; for the *penult* accent see § 29, 3, *b.* (7) lex. עַל, A, 3, and C, II, 2: comp. § 151, 3, *b.* (9) שָׁמָּה with art.; accus. of *place whither*. (10) יָמֵן, Parad. K; *fut. parag.* § 126, 1. יְ then, § 124, 6, Rem. 1. (12) יָמִין Parad. III. (*ult.*) שָׁמָּה. (10 and *ult.*) § 38, 2, *c.*

V. 10. (5) רָצָה, § 74, Rem. 3, *c.* (8) Parad. II. (11) no. 71. (12) Parad. IX.; omission of the copula, § 141. (13) vs. 9, *plur. constr.* (14) שָׂחָה *Piel Inf. constr.*; in the genitive, followed by another genitive as the *subject* and by the accus. of the *object* (§ 130, 2 and 3), — *before Jehovah's destroying Sodom*. (13 — 19) parenthetical. (20) no. 6. (20, 21) comp. lex. אֶל, 3, 2d ¶. (24) בּוֹא *Inf. constr.* with *suff* (2 *pers.* § 134, 3, *c*); in the accusative (§ 116, 3), — *to thy coming = till thou comest*, i. e. along its (the Jordan's) course to Zoar.

V. 11. (8) 13: 9. (10) see lex. מִן, 3, *c.* mid. comp. § 147, 1, 3d ¶. (12 and 14) no. 120.

V. 12. (7) no. 117 (7). (8) art. § 107, 2.

V. 13. (3) Parad. VIII. (5) § 100, last ¶; comp. לְ הָקָם, lex. לְ A, 1.

V. 14. (5) no. 116. (8) § 151, 2, *a.* (9) § 75, 2, *a.* Imp with אָז, § 127, 1. (18) no. 105. (18 — 21) with הָ *local*, § 88, 2, *a.* Comp. lex. אָחֹר, 2, יָם, 3.

V. 15. (6 and 7) § 131, 2, *a.*

V. 16. (1) *and I make*, § 124, 4, and remark. (4) no. 84. (6) *for*, lex. B, 3. (8) no. 78. (9) § 122, Rem. 2. (10) מָגַה, *Inf. constr.*; complement of preced. verb, § 139, 2; followed by the proper case of the verb, § 130, 1.

V. 17. (4) אָרָב, Parad. VI. (5) יָרַח, *do*.

A

HEBREW READING BOOK:

PREPARED WITH REFERENCE TO THE TRANSLATION

OF

RÖDIGER'S EDITION OF GESENIUS'S GRAMMAR.

BY

BENJ. DAVIES, PH. D., LIPS.

READING LESSONS.

I. SCRIPTURE PHRASES AND SENTENCES.

- 1 פָּרִי גִדְלָ* לֵבָב :
- 2 דְּבַר הַמֶּלֶךְ הַגָּדוֹל :
- 3 יָמֵי שְׁנֵי חַיֵּי אָבוֹתַי :
- 4 זָכַר צְדִיק לְבִרְכָּה :
- 5 אֵתָּה יְהוָה טוֹב וְסֶלַח :
- 6 תִּקְטֹל אֱלֹהֵי רָשָׁע :
- 7 מִי יִשְׁכֹּן בְּהַר קֹדֶשְׁךָ :
- 8 כִּבְדֵּה הָרָעָב בְּאַרְץ :
- 9 אֵיךְ סִפֵּר אֶת־הַמַּגְדָּלִים :
- 10 צִדְקַת מַשְׁמִימִים נִשְׁקָה :
- 11 יִזְכֹּר צִוֹן אֲבֹתֶיהָ :
- 12 מִי תִכֵּן אֶת־רוּחַ יְהוָה :
- 13 כִּבְדֵּה אֶת־אֲבֹהֶיהָ וְאֶת־אִמָּהָ :
- 14 דָּמוֹ מִיָּדָה אֲבִקֵּשׁ :
- 15 גִּבַּתִּי מֵאֶרֶץ הָעֵבְרִים :
- 16 הַכְּבִיד נִחַשְׁתִּי :
- 17 עַל יְהוָה הִשְׁלַכְתִּי מִרְחֹם :
- 18 אֲשַׁתְּמֹר מִעוֹנִי :
- 19 וְעַתָּה ! תַּחֲזִקֶנָּה יְרִיכָם :
- 20 הִזֵּר יִשְׂרָאֵל יְבָרֶךְ :
- 21 כִּי שִׂכַּחְתָּ אֱלֹהֵי יִשְׂרָאֵל :
- 22 בֶּן חָכָם יִשְׁמַח אָבִיו :
- 23 יְהוָה יִשְׁמְרֶה מִקְלִירָע :
- 24 הִדְרִיכֵנִי בְּאַמְתָּהּ וּלְמַדְנִי :
- 25 כֶּשֶׁמְעַכְכֶם אֶת־קוֹל הַשֹּׁפָר :

* The accent or tone of words in these Phrases is always at the end, except when marked on the *penultima* by the sign (˘) or by one of the regular accents (§ 15).

- 26 זֶה דְּרָכָךָ מִצְעֹרֶיךָ כִּי לֹא־שָׁמַעַתְּ בְּקוֹלִי :
- 27 סִבּוּלֵי כְּדֻרִּים הִעֲכֹו כָּאֵשׁ קוֹצִים :
- 28 הִדְלֹת תִּסּוּב עַל־צִירֶיךָ וְעַצֹל עַל־מִטָּתוֹ :
- 29 אִזּו הִיחַל לִקְרֹא בְּשֵׁם יְהוָה :
- 30 בְּכָל־לֵב אֲצַר פִּקּוּדֶיךָ :
- 31 תֵּן לִי הַנֶּפֶשׁ וְהִרְכֵּשׁ קַח לָךְ :
- 32 אִם־תַּעֲצֹנִי לֹא־אֲכַל בְּלַחֲמָה :
- 33 הוֹשִׁיעֵנִי יְהוָה וְאִישָׁעָה :
- 34 אָדָם יִלְוֵד אִשָּׁה קָצַר יָמִים וְשׁוֹבַע רֶגֶז :
- 35 וְהִנֵּה סֹלֶם מֵצֵב אֲרָצָה וְרֹאשׁוֹ מִגִּיעַ הַשָּׁמַיְמָה :
- 36 אֲתִי־מִי חֲרַפְתָּ וְגִלְפְתָּ וְעַל־מִי הִרְיֹמוֹת קוֹל :
- 37 מִהֲאֲכַל יֵצֵא מֵאֲכַל וּמִעֵז יֵצֵא מִחוֹק :
- 38 הַנִּגְלָה נִגְלִיתִי אֶל־בֵּית אָבִיךָ :
- 39 לִקְחַת נַפְשִׁי זָמְמוֹ :
- 40 אֶל־אֲרָצִי וְאֶל־מוֹלְדֹתִי אֵלֶךְ :
- 41 בְּנִי שָׁמַר אֲמַרִי וּמִצּוֹתַי תִּצְפֹּן אֶתֶּךָ :
- 42 קַח בְּרִדְךָ אֲבָנִים גְּדֹלוֹת וּטְמִנָתָם :
- 43 מִה־רִבּוֹ מַעֲשֵׂיךָ מִלֵּאָה הָאָרֶץ קִינְיָה :
- 44 מִה־מִּחוֹק מִדְּבַשׁ וּמִה עֵז מֵאָרֶץ :
- 45 וַיַּחַל נָתַת אִישׁ הָאֲדָמָה וַיִּשַׁע כָּרֶם :
- 46 הָרָק מֵאֵף וְעֹזֵב חֶמֶד :
- 47 מִיָּבֶה אִישׁ נָמַת מוֹת וּיּוֹמַת :
- 48 וַתֹּאמֶר הָאִשָּׁה הִנֵּחֵשׁ הַשִּׂיאֲנִי נֶאֱכַל :
- 49 שָׁמַעְתִּי אֵת אֲשֶׁר־שָׁלַחְתָּ אֵלַי :
- 50 בָּאֵשׁ יִשְׂרְפֵנִי אֲתוֹ וְאֶתֶּהֱן :
- 51 לִכְרֹאת מִלְכִּי עֲלִינוּ :
- 52 עֲשֹׂה נַעֲשֹׂה אֲתִי־נִדְרֵינוּ אֲשֶׁר נִדְרָנוּ :
- 53 אֲנִכִּי הַעֲלִיתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם :
- 54 לֹא־תִקַּח שָׁחַד כִּי הִשְׁתַּדַּר וְעַתָּה עֵינִי חֲקַמִּים :
- 55 אֶל־יִשְׂאָה אֶלְהִיָּה אֲשֶׁר אֶתָּה בּוֹטַח בּוֹ :
- 56 תָּנוּ לָנוּ מַיִם וְנִשְׁתַּח :
- 57 אֶל־תִּפְרֹר בְּרִיתְךָ אֲתָנוּ :
- 58 כָּל־מְקוֹם אֲשֶׁר תִּדְרֹךְ כִּף רַגְלְכֶם בּוֹ לָכֶם נִתְּתִיו :
- 59 בְּיָמִים הָהֵם הִחַל יְהוָה לִקְצוֹת בְּיִשְׂרָאֵל :

- 60 אָבִיךָ הַכֹּבֵד אֶת־עַלְנוּ וְאַתָּה חָקֵל מִעֲלֵינוּ :
 61 לֵךְ אֶל־נִמְלָה עֲצֹל רֵאָה דְרָכֶיהָ וַחֲכָם :
 62 לֹא־תַעֲלֶה וְלֹא־תִלָּחֲמוּ עִם־אֲחֵיכֶם :
 63 וְיִרְם מִשָּׁה אֶת־דִּירוֹ וְנֶךְ אֶת־הַסֵּלַע בְּמִטְהוֹ פַעֲמִים :
 64 הֵן קִלְתִּי מָה אֲשִׁיבֶךָ וְדִי שְׁמַתִּי לְמוֹ־פִי :
 65 הֲלֹא אָב אֶחָד לְכֻלָּנוּ הֲלֹא אֵל אֶחָד בְּרָאֵנוּ מִדּוּעַ : כְּנֹד
 אִישׁ בְּאָחִיו לְחַלֵּל בְּרִית אֲבֹתֵינוּ :
 66 שְׁלֹשִׁים יוֹם וְשְׁלֹשֶׁת יָמִים תֵּשֵׁב בְּדָמֵי טְהָרָה בְּכֹל־קֹדֶשׁ
 לֹא־תִנֶּעַ וְאֶל־הַמִּקְדָּשׁ לֹא תָבֹא עַד־מִלֹּאת יָמֵי טְהָרָה :

II. EXTRACTS IN PROSE.

1. THE PRIESTS' BENEDICTION.

Num. vi. 22-26.

- 22 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר : 23 דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר
 24 בְּרַכְּכֶם יִשְׂרָאֵל אָמֹר לָהֶם : 24 וּבִרְכָּךָ יְהוָה וְיִשְׁמְרָךָ :
 25 יֵאָר יְהוָה | פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ : 26 וַיֵּשָׂא יְהוָה | פָּנָיו אֵלֶיךָ וַיִּשָּׂם
 לֵךְ שְׁלֹם :

2. JOTHAM'S PARABLE.

Judges ix. 6-15.

- 6 וַיֹּאמְרוּ כָל־בְּעָלֵי שָׂכָם וְכָל־בֵּית מֶלֶךְ אֹרַח וַיִּמְלִיכוּ אֶת־אֲבִימֶלֶךְ
 7 לְמֶלֶךְ עִם־אֲלוֹן מִצֵּב אֲשֶׁר בְּשָׂכָם : 7 וַיַּעֲדוּ לְיוֹתָם וּלְלֵךְ וַיַּעֲמֻד
 בְּרֹאשׁ הַר־גִּרְזִים וַיֵּשָׂא קוֹלוֹ וַיִּקְרָא וַיֹּאמֶר לָהֶם שְׁמַעוּ אֵלַי בְּעָלֵי שָׂכָם
 8 וַיִּשְׁמַע אֲלֵיכֶם אֱלֹהִים : 8 הֲלוֹךְ הִלְכִי הַעֲצִים לְמִשְׁחָה עֲלֵיהֶם מֶלֶךְ
 9 וַיֹּאמְרוּ לַשֵּׁת מְלֹכָה עָלֵינוּ : 9 וַיֹּאמֶר לָהֶם הַזֹּית הַחֲדָלְתִּי אֶת־דִּשְׁלִי
 10 אֲשֶׁר־בִּי וַיִּכְבְּדוּ אֱלֹהִים וַיִּנָּשִׂים וַיִּלְכְּתִי לָנוּעַ עַל־הָעֲצִים : 10 וַיֹּאמְרוּ

v. 8. קרי מלכה

הַעֲצִים לְתֹאנָה לְכִי־אֶת מַלְכִי עֲלֵינוּ: 11 וַתֹּאמֶר לָהֶם הַתֹּאנָה הַחֲלֵלְתִי
 אֶת־מִתְקִי וְאֶת־תְּנוּבָתִי הַטּוֹבָה וְהִלַכְתִּי לָנוּעַ עַל־הָעֲצִים: 12 וַיֹּאמְרוּ
 הָעֲצִים לַגֶּפֶן לְכִי־אֶת מַלְכִי עֲלֵינוּ: 13 וַתֹּאמֶר לָהֶם הַגֶּפֶן הַחֲלֵלְתִי
 אֶת־תִּירוֹשִׁי הַמְשַׁמֵּחַ אֱלֹהִים וְהַלַכְתִּי לָנוּעַ עַל־הָעֲצִים: 14
 וַיֹּאמְרוּ כָל־הָעֲצִים אֶל־הָאֹטֶד לֵךְ אִתָּה מִלֶּךְ־עֲלֵינוּ: 15 וַיֹּאמֶר
 הָאֹטֶד אֶל־הָעֲצִים אִם בָּאֵמֶת אַתֶּם מְשֻׁחִים אִתִּי לְמַלְכָּךְ עֲלֵיכֶם בָּאוּ
 חֲסִי בְצִלִּי וְאִם־אֵין תֵּצֵא אֲשֶׁר מִן־הָאֹטֶד וְתֹאכַל אֶת־אֲרֹזִי הַלְבִנּוֹן:

v. 12. מלכי קרי

3. ELIJAH'S ASCENSION.

2 Kings ii. 1-12.

1 וַיְהִי בַּהֲעֲלוֹת יְהוָה אֶת־אֱלֹהָיו בְּסַעְרָה הַשָּׁמַיִם וַיֵּלֶךְ אִלָּיָהוּ
 וְאֵלִישָׁע מִן־הַגִּלְגָּל: 2 וַיֹּאמֶר אֱלֹהָיו אֶל־אֱלִישָׁע שְׁבִי־נָא פֹה כִּי יַהֲרֹה
 שְׁלַחְנִי עַד־בֵּית־אֵל וַיֹּאמֶר אֱלִישָׁע תִּירֶיהֶנָּה וְחִירֶנְפִּשָׁה אֶם־אֶעֱזֹבָהּ וַיִּרְדּוּ
 בֵּית־אֵל: 3 וַיֵּצְאוּ בְנֵי־הַנְּבִיאִים אֲשֶׁר־בֵּית־אֵל אֶל־אֱלִישָׁע וַיֹּאמְרוּ
 אֵלָיו הִדְעָתָּ כִּי הַיּוֹם לָקַח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשְׁךָ וַיֹּאמֶר
 גִּם־אֲנִי יִדְעָתִי הַחֲשׂוֹ: 4 וַיֹּאמֶר לוֹ אֱלֹהָיו אֱלִישָׁע וְשְׁבִי־נָא פֹה כִּי
 יַהֲרֹה שְׁלַחְנִי יִרְיָחוֹ וַיֹּאמֶר תִּירֶיהֶנָּה וְחִירֶנְפִּשָׁה אֶם־אֶעֱזֹבָהּ וַיָּבֹאוּ
 יִרְיָחוֹ: 5 וַיָּגִשׁוּ בְנֵי־הַנְּבִיאִים וְאֲשֶׁר בִּירְיָחוֹ אֶל־אֱלִישָׁע וַיֹּאמְרוּ
 אֵלָיו הִדְעָתָּ כִּי הַיּוֹם לָקַח אֶת־אֲדֹנֶיךָ מֵעַל רֹאשְׁךָ וַיֹּאמֶר
 גִּם־אֲנִי יִדְעָתִי הַחֲשׂוֹ: 6 וַיֹּאמֶר לוֹ אֱלֹהָיו שְׁבִי־נָא פֹה כִּי יַהֲרֹה שְׁלַחְנִי
 תִּירְלָנָה וַיֹּאמֶר תִּירֶיהֶנָּה וְחִירֶנְפִּשָׁה אֶם־אֶעֱזֹבָהּ וַיֵּלְכוּ שְׁנֵיהֶם 7 וְחַמְשִׁים
 אִישׁ מִבְּנֵי הַנְּבִיאִים הָלְכוּ וַיַּעֲמֵדוּ מִגֵּד מִרְחֹק וּשְׁנֵיהֶם עָמְדוּ עַל־הַיַּרְדֵּן:
 8 וַיִּקַּח אֱלֹהָיו אֶת־אֲדָרְתּוֹ וַיַּגִּלֵם וַיַּכֶּה אֶת־הַמַּיִם וַיַּחֲצֵו הַיָּדָה וְהַגָּדָה
 וַיַּעֲבְרוּ שְׁנֵיהֶם בַּחֲרֻבָּה: 9 וַיְהִי כַּעֲבָרָם וְאֱלֹהָיו אָמַר אֶל־אֱלִישָׁע שְׂאֵל
 מֶה אֶעֱשֶׂה־לָּךְ בְּטָרִם אֶלְקָתָה מַעֲמָךְ וַיֹּאמֶר אֱלִישָׁע וַיַּחֲרִיֵּץ פִּי־שְׁנֵיהֶם
 בְּרוּחַךְ אֵלָי: 10 וַיֹּאמֶר הַקְשִׁיטָה לְשֹׂאֹל אֶם־תִּרְאֶה אֹתִי לָקַח מֵאִתְּךָ
 יַחֲיִי־לָךְ כֵּן וְאִם־אֵין לֹא יִהְיֶה: 11 וַיְהִי הַמָּה הַלְכִים הַלֹּךְ וְדֹבֵר
 וְהִנֵּה רֶכֶב־אֵשׁ וְסוּסֵי אֵשׁ וַיַּפְרְדּוּ בֵּין שְׁנֵיהֶם וַיַּעַל אֱלֹהָיו בְּסַעְרָה
 הַשָּׁמַיִם: 12 וְאֱלִישָׁע רָאָה וְהוּא מֵצַעַק אָבִי וְאָבִי רָפָּא וְשָׂרָאֵל
 וַיַּפְרְשׁוּ וְלֹא רָאָהוּ עוֹד וַיַּחֲזֹק בְּבִגְדָיו וַיִּקְרַעֵם לְשָׁנִים קָדָשִׁים:

הס" בחטת קמץ. v. 1.

III. EXTRACTS IN POETRY.

CHARACTERISTICS OF HEBREW POETRY.

BEFORE the student begins to translate the following Extracts, it is proper in a few brief statements to call his attention to the subject of Hebrew Poetry. Those who may desire fuller instruction are referred to *Louth's* Lectures on Heb. Poetry, especially Lect. xix.; *Herder's* Geist der Hebr. Poesie; *De Wette's* Einleitung in die Psalmen; *Ewald's* Poetische Bücher, I.; and *Nordheimer's* Hebrew Grammar, §§ 1120–1130.

The greater part of the Old Testament is poetical in its composition, though only the Psalms, Job, and Proverbs (technically called מִשְׁנָה, from the first letter in the Hebrew name of each) are generally termed poetical books. The style of these writings is, however, very unlike what is called poetry in most other languages. It does not consist in metre, like the versification of the Greeks, the Romans, and nearly all other nations; and much less does it exhibit rhyme (see below), like most of the poetry of modern Europe and Asia. In its form or structure, the poetry of the ancient Hebrews was distinguished from prose, chiefly if not solely by brevity of expression and by impressing the sentiments in the way of repetition, comparison, or contrast. Hence it has some characteristics of *language*, viz. the use of peculiar words, forms of words, &c., as explained in the Grammar, § 2, 4. But the grand characteristic, which in fact constitutes its rhythm, is a proportion or correspondence in thought and expression* between the clauses of a sentence, which accordingly in its simplest form consists of only two members (διστυχον).

Hence the poetry or rhythm of the Hebrews is generally termed *parallelism*,† as consisting in a mutual correspondence between the members of a period. And the different modes of exhibiting this parallelism mainly constitute the varieties of the poetic style, of which these are the principal:—1. Lyric Poetry, consisting chiefly of such compositions as the Psalms, distinguished by the effusion of pious sentiments. 2. Epic Poetry, as in Job—at least the style of this book resembles the epic more than any other production of the classic muse. 3. Didactic Poetry, as in the Proverbs. 4. Pastoral Poetry or

* Sometimes the proportion or correspondence appears only in expression, while the thought runs on in the common way of prose, as in Job ix. 2, 3, 4.

† It is very often of essential service to the *interpreter* of Scripture to notice this parallelism. There are numerous expressions and passages to the meaning of which a clue may thus be obtained. For example, in Ps. lxxvi. 3 (*his tabernacle is בְּשָׁלֶם*, and *his dwelling place in Zion*) it has been doubted whether בְּשָׁלֶם means *in peace* or *in Salem*; but the doubt can scarcely remain when one considers the corresponding clause, where *in Zion* stands parallel to the term in question and determines it to mean *in Salem*.

Idyls, such as the Canticles. 5. Prophetic Poetry, which is best exemplified in the earlier prophetic books (Joel, Isaiah, Habakkuk, &c.), for in the later (e. g. Ezekiel, Haggai, Zechariah) it scarcely differs from prose.

Parallelism is generally distinguished into three sorts, according to the relation in sense between the corresponding members, which relation may be *synonymous, antithetic, or synthetic.*

1. *Synonymous Parallelism.* In this the second member is more or less a repetition of the first. These examples may serve to illustrate the correspondence:—

Prov. vi. 2.

נֹקֶשֶׁת בְּאִמְרֵי־פִיהָ

נִלְכְּדָה בְּאִמְרֵי־פִיהָ :

Thou art snared in the words of thy mouth ;

Thou art taken in the words of thy mouth.

Job v. 6.

כִּי לֹא־יֵצֵא מִעָפָר אֲנִי

וּמִמָּדְמָה לֹא־יֵצֵא עָמְלִי :

For affliction comes not forth from the dust ;

And trouble springs not forth from the ground.

Sometimes each member of the parallelism consists of two parts, so that we have four clauses, as in

Gen. iv. 23.*

עָדָה וַיְצַלָּה שְׂמֵעַן קֹלִי

נָשִׂי לְמֶדֶד הָאֲזֹנָה אִמְרָתִי

* This passage strikingly exhibits *rhyme* as well as parallelism. The same is found in many other poetic sentences; e. g. in Job vi. we find it *six times*, viz. in vs. 4, 7, 9, 13, 22, 29. But there is no satisfactory proof, that in these or other cases the rhyme was (as *De Wette*, &c. suppose) *designed* by the poet. On the contrary, it is almost certain, that the poet had no such design. For if he had, he might with perfect ease have given in Job vi. *ten more* rhymes, e. g. in v. 8 there might be as good a rhyme as we find in v. 9, by a very simple change in the arrangement of the words; thus, instead of the present order :

מִי־יִתֵּן תָּבוּא שְׂאֵלָתִי

וְהִקְנֵתִי יִתֵּן אֱלֹהִים :

he might without affecting the sense, have written :

מִי־יִתֵּן תָּבוּא שְׂאֵלָתִי

יִתֵּן אֱלֹהִים הִקְנֵתִי :

As another proof that rhymes in Hebrew Poetry are *undesigned*, we may point out the fact, that they consist in the recurrence of like *suffixes* or *terminations* in

כִּי אִישׁ הִרְגָתִי לַפֶּצַע
וְיֶלֶד לְהַבְרָתִי:

Adah and Zillah, hear my voice,
Ye wives of Lamech, hearken to my speech;
For I have slain a man to my wounding,
And a youth to my hurt.

As another instructive example of this parallelism with four clauses we may adduce Ps. xix. 8:

תּוֹרַת יְהוָה תְּמִימָה
מְשִׁיבַת נֶפֶשׁ
עֲדוּת יְהוָה נֶאֱמָנָה
מַחְכִּימַת פְּתִי:

The law of Jehovah is perfect,
Reviving the spirit;
The testimony of Jehovah is sure,
Making wise the simple.

It may be remarked in general, that under this *synonymous parallelism*, which is the most frequent form of the Hebrew rhythm, we find an exceedingly great variety of constructions.

2. *Antithetic Parallelism*. In this the idea of the second member stands in opposition or contrast to that of the first. This construction is specially frequent in the book of Proverbs, where very many of the sentiments are thus illustrated or impressed by antithesis. E. g. Prov. x. 1:

בֶּן חָכָם יִשְׂמַח־אָב
וּבֶן כְּסִיל תּוֹנֵת אִמּוֹ:

A wise son makes a glad father;
But a foolish son is the heaviness of his mother.

For other examples see Ps. i. 6; cii. 27, 28; cxlvii. 6; Is. i. 3.

3. *Synthetic Parallelism*. In this the idea of the first member is enforced not so much by repetition or antithesis in what follows, as by expansion and modification. E. g. Ps. xxvii. 4:

אַחַת שְׁאֵלָתִי מֵאֵת־יְהוָה
אֲזַקֶּה אֲבֹקֶשׁ
שְׁבֹתִי בְּבֵית־יְהוָה כָּל־יְמֵי חַיִּי

the *inflections* of nouns and verbs, so that they actually often appear also in the plainest prose, e. g. Josh. xxiii. 11:

וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשׁוֹתֵיכֶם
לֹאֲהַבָּה אֶת־יְהוָה אֱלֹהֵיכֶם:

לְחַזוֹת בְּנֹעַם־יְהוָה
וּלְבַקֵּר בְּהִיכְלֹוֹ :

One thing I ask from Jehovah,
It will I seek after,—
My dwelling in the house of Jehovah all the days of my life,
To behold the beauty of Jehovah,
And to inquire in his temple.

* * In most editions of the Hebrew Bible, the poetry is not given (as in the above examples) in lines according to the parallelism, but appears in the same form as the prose (except in Ex. xv., Deut. xxxii., Judges v., and 2 Sam. xxii.). The *accents*, however, serve to indicate the divisions or lines. Thus a simple parallelism is divided into two members by *Athnach* (—) or *Merka* with *Mahpakh* (—); and in a compound one the subdivisions of the members are usually made by *Zaqeph-qaton* (—) and *Rebhia* (—).

1. PART OF THE SONG OF MOSES.

Deut. xxxii. 1-4.

וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי :	1 הָאֵינִי הַשָּׁמַיִם וְאֶדְבָּרָהּ
תִּגְדַּל כְּשֵׁל אִמְרֵתִי	2 וְעִרְתָּ בַמָּטָר לִקְחֹתִי
וְכִרְבִּיבִים עֲלִי־עֵשׂוֹב :	כְּשִׁעִירֶם עֲלִי־דָשָׁא
הִבִּי גִדְל לֹא־הִינִי :	3 כִּי שָׁם יְהוָה אֶקְרָא
כִּי כִל־דִּרְכִּיו מִשְׁפָּט	4 הַצִּוֹר תִּמְיִם פִּעְלֹו
צִדִּיק וְיֹשֶׁר הוּא :	אֵל אֱמוּנָה וְאֵין עֹל
	צ" רבתי

2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1-7.

1 אֲשִׁירָה נָא לִידִידִי שִׁירָת דודי לְבִרְמֹז כָּרִם הִנֵּה לִידִידִי בְּקֶרֶן
בְּדֶשֶׁמֶן : 2 וְנִעְזְקָהּ וְנִסְקָלָהּ וְנִשְׁעָהּ שִׁרְק וַיִּבֶן מִגְדָּל בְּתוֹכָהּ וְנִסְתָּב
הָצֵב בָּהּ וַיִּקְוֶה לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים : 3 וַעֲתָה יוֹשֵׁב וְרוֹשֵׁלִים וְאִישׁ
יְהוּדָה שִׁפְטוֹ־נָא בִּינִי וּבִין כְּרָמִי : 4 מִה־לַּעֲשׂוֹת עוֹד לְכְרָמִי וְלֹא עָשִׂיתִי
בָּהּ מִדּוֹעַ קִנְיָתִי לַעֲשׂוֹת עֲנָבִים וַיַּעַשׂ בְּאֲשִׁים : 5 וַעֲתָה אֹדִיעָה־נָא אֶתְכֶם
אֶת אֲשִׁרְאֲנִי עֲשֹׂה לְכְרָמִי הִסֵּר מִשׁוֹכְלָהּ וְהִנֵּה לְבָעֵר פֶּרֶץ גְּדֹרָהּ וְהִנֵּה

למרמס: 6 ראשיתהו בָּתָּה לֹא יִזְמַר וְלֹא יַעֲדָר וְעַלָּה שְׁמִיר וְשִׁית וְעַל
הַעֲבִים אֲצִיחַ מִהַמְטִיר עָלָיו מָטָר: 7 כִּי כָרִם יִהְיֶה צְבֹאוֹת בֵּית יִשְׂרָאֵל
וְאִישׁ יִהְיֶה נָטַע שֶׁשְׁשִׁיעֵרוֹ וַיָּקֹד לְמִשְׁפָּט וְהִנֵּה מִשְׁפָּח לַצִּדְקָה וְהִנֵּה
צִדְקָה:

3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10–31.

10 אֲשֶׁת־חַיִּל מִי וּמֵצֵא וְרֹחַק מִפְּנוּיִם מִכְרָה: 11 בָּטַח בָּהּ לֵב
בַּעֲלָהּ וְשָׁלָל לֹא יִחָסֵר: 12 גִּמְלָתָהּ טוֹב וְלֹא־רָע כֹּל וּמִי חַיִּיהָ: 13 הָרָשָׁה
צָמֵר וּפְשָׁתִים וְתַעַשׂ בַּחֲפֶז כַּפִּיהָ: 14 הִיטָה כְּאֵינִית סוֹחֵר מִמְרֹחַק
תָּבִיא לְחֵמָה: 15 וְתִקֵּם בַּעֲדָהּ לֵילָה וְתִתְּנֶנָּה לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ:
16 זָמִמָּה שָׂדֶה וְתִקְתְּחֶיהָ מִפְּרִי כִפֶּיהָ נָטַע כָּרִם: 17 חֲגֹרָה בַּעֲזוֹ מִתְּנִיָּה
וְתֹאמֶץ זְרוּעֹתֶיהָ: 18 טָעָמָה כִּי־טוֹב סָחֶרָה לֹא־יִכָּבֵד בְּלִיל נָהָה:
19 יָדֶיהָ שְׁלָחַת בְּכִישׁוֹר וְכַפֶּיהָ תִּמְכֶּה פֶּלֶף: 20 בָּסָה פָרִשָׁה לַעֲנִי וְיָדֶיהָ
שְׁלָחַת לְאַבְיוֹן: 21 לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֵג כִּי כָל־בֵּיתָהּ לְבָשׁ שָׁנִים:
22 מִרְבָּדִים עֲשֶׂתָה־לָּהּ שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁה: 23 נִדְּעָה בַּשָּׂעִרִים בַּעֲלָהּ
בְּשִׁבְתָּהּ עַס־זִקְנֵי־אַרְצָה: 24 סָדִין עֲשֶׂתָה וְתִמְכֶּר וְחֲגוּר נָתַתָּה לַכֹּנְעָנִי:
25 עֲזוּז־וְהֶדֶר לְבוּשָׁה וְתִשְׁחֹק לְיוֹם אַחֲרֹן: 26 פִּיהָ פָּתְחָה בַּחֲכָמָה
וְתוֹרַת־חֹסֶד עַל־לְשׁוֹנָהּ: 27 צוּפָהּ הִילָכֹת בֵּיתָהּ וְלֶחֶם עֲצֻלוֹת לֹא
תֹאכֵל: 28 קָמָה בְּיָהּ וַיֵּאשְׁרֶיהָ בַּעֲלָהּ וַיְהַלֵּלָהּ: 29 רַבּוֹת בָּנוֹת עָשׂוּ
חֵיל וְאֵת עֲלִיּוֹת עַל־כִּלְנָהּ: 30 שָׁקַר הָחַן וְהַבֵּל הִלְפִי אִשָּׁה וַיִּרְאֵתֶיהָ
כִּי־אֵת תַּתְּהַלֵּל: 31 תִּנְהַלֵּהּ מִפְּרִי יָדֶיהָ וַיְהַלֵּלָהּ בַּשָּׂעִרִים מַעֲשִׂיהָ:

v. 15. בַּעֲדָהּ קרי עט" טָעָמָה v. 16. נטעה קרי v. 18. כ"א וְתִתְּנֶנָּה v. 15.

v. 25. כ"א לו v. 27. הלכות קרי

NOTES.

I. SCRIPTURE PHRASES AND SENTENCES.

N. B. For the *derivation* of Nouns, the Lexicon must be consulted ; but this necessity can occasion no difficulty, even to the beginner, now that he can have *Gesenius's* with the words in alphabetical order.

1, P^erî' ghô'-dhêl lê-bhâ'bh.* *Fruit-of greatness-of heart*, i. e., boasting. P^erî' is a noun masc. sing. in the constr. state (see § 87), and belongs to class or Parad. VI. i. (§ 91): the ם has Daghesth lene (see § 6, 3, § 13, 1, § 21, 1). Ghô'dhêl, noun masc. sing. constr. st. Parad. VI. c.: the ם without Daghesth lene (§ 6, 3) because preceded by a word ending with a vowel and closely connected (see § 21, 1, at the end). Lēbhā'bh, noun masc. sing. absol. st. (see § 87, 1, at the close), Parad. IV. a.—This example shows *a*) that the relation of the genitive case, or what is called the constr. state in Hebrew, is indicated essentially by mere closeness of connexion between words as uttered, for there is no change whatever in the form of p^eri and ghodhel, though each is in constr. state (see § 87, 1, and Note †); *b*) that there may be several successive nouns in the constr. state depending on each other (see § 112, 1): see also below in No. 3.—The sign (:) at the end is *Soph-pāsūq*, which is always preceded by the accent *Silluq* (§ 15).

2. D^ebhā'r hām-mā' lēkh hāg-gā-dhō'l. *Word-of the great king*. D^ebhār, noun m. sing. constr. st. of דְּבָר, Parad. IV. Here notice how the close connexion in utterance, or the constr. state, occasions a change of the vowels (see § 87, 1).—Hāmmā'lēkh, noun m. sing. absol. st. Parad. VI. a; with the article (הַ) prefixed (see § 35). Hāggādhō'l, adj. m. sing. with article; on ם with Daghesth. forte see § 13, 3.—Observe how the adj. stands *after* the noun, and agrees with it in gender and number (see § 110, 1) and in taking the art. (see § 109, 2).

3. Y^emē' sh^enē' chāy-yé' 'abho-thā'i. *The days-of the years-of the life-of my fathers*. Y^emē', noun m. pl. constr. st.; the sing. יָמִי, irregularly inflected

* For the sounds of the consonants and vowels as here employed to express the Hebrew pronunciation, see § 6 with Note † on page 35 and Note * on page 29, also § 10.—On Hebrew syllables see § 26.

(§ 94). *Sh'ne'*, noun fem. pl. constr. st.; sing. שְׁנֵה (§ 93, Parad. B, a), but here with *masc.* plural (see § 86, 4). *Chäyyé'*, noun m. pl. constr. st.; sing. חַי, Parad. VIII.—the pl. form used with sing. sense (see § 106, 2, a). אֲבוֹתַי noun m. pl. (but with *fem.* form (§ 86, 4). with suff. 1 pers. sing. (יִמִּי for יְמִים because of pause *Silluq*, § 29, 4, a); sing. בָּב, irreg. inflexion (§ 94).—Observe here the succession of three nouns in the constr. st. (§ 112, 1), and the effect of the close connexion in utterance not only changing the vowels (as in No. 2) but also eliding or slurring over the consonant מ (יְמִי for יְמִים, &c., according to § 87, 2, a).—Observe also the absence of the art. before the nouns, owing to their being in the constr. st., and as such not needing the art. (see § 108, 2); comp. our expression *God's word for the word of God* (see Note, p. 213).

4. Zē'-khēr tsād-dī'q lībh-rā-khā'. *The memory of a righteous (man) for a blessing*, i. e. is blessed. *Zē'khēr*, Parad. VI. b; art. omitted (§ 108, 2); constr. st. without any change (see above No. 1). *Tsāddī'q*, adj. m. sing., agreeing with אָדָם *man*, which is understood. *Lībh-rākhā'*, noun f. sing., absol. st., Parad. B, c; with prep. לְ to prefixed (§ 100, 2), here with short *Chireq* (לִ) according to § 28, 1.—Observe the ellipsis of the copula (i. e., the verb *to be*), according to § 141.

5. Āt-tā' Y'hō-va' tōbh v'esāl-lā'ch. *Thou, Jehovah, (art) good and forgiving. Āttā'*, pron. personal or separate, 2 pers. sing. masc. (see § 32). *Y'hōrā'*, pr. n.; for the signification and the pronunciation of this word, see *Lexicon*. *Tōbh*, adj. m. sing. agreeing with אָדָם. *V'esāl'lāch*, adj. m. sing., with conj. וְ and prefixed (§ 102, 2).—Obs. ellipsis of copula (*art*) according to § 141.

6. Tīq-tō'l 'elō'ah rā-shā'. *Thou wilt slay, O God, the wicked. Tīq-tō'l*, verb 2 p. sing. m. fut. Kal; root טָלַח, Parad. B. אֱלוֹהֵי, noun m. sing., Parad. I; the הֵ with *Mappiq* (§ 14) and *Pattach furtive* (see § 8, 2). *Rāshā'* (on omission of שׁ, see p. 35), adj. m. sing. agreeing with אָדָם understood; art. omitted in poetic style (see p. 211.—Observe the arrangement of the words (§ 142, 1).

7. Mī yīsh-kō'n b'ehār qōdh-shē'-khā. *Who shall dwell in the mountain of thy holiness*, i. e. in thy holy mount? *Mī*, pron. interrog. (§ 37) used of persons. *Yīshkō'n*, r. שָׁכַן, Parad. B. *B'ehār*, noun m. sing. constr. st. Parad. VIII. a; pl. הָרִים for הָרִים because ר excludes Daghes f. (see § 22, 5). *Qōdshē'khā*, noun (קֹדֶשׁ, Parad. VI. c) with suff. 2 p. sing. masc. (§ 89, 1), joined by means of (ְ) because of the pause *Silluk* (§ 29, 4, b).—Obs. subst. used to express adj. (see § 104, 1); and for the position of the suff. הָרִים, see § 119, 6.

8. Kā-bhē'dh hā-rā-a'b bā-a'-rēts. *Heavy was the famine in the land.* כָּבֵד, verb 3 p. sing. masc. pret. Kal (see Parad. B), agreeing in *gend.*, *numb.* and *pers.* with its nominative (§ 143 at beginning). קָמֶט, noun (Parad. IV. with art. הֶ (see § 35, 1). בָּאֲרָץ, noun (Parad. VI. a) with prep. בְּ prefixed with *Qamets*, because it displaces the art. and takes its pointing (בְּ for בָּ, see § 100, 2, b, and § 23, 5); see also § 29, 4, a, § 91, Rem. 1, for the (ְ) instead of (ְ) under שׁ.—The arrangement is the same as in No. 6.

9. Āy-yē' sō-phēr ēth-hām-mīgh-dā-lī'm. *Where (is one) counting the*

towers? *Sophēr*, act. part. m. sing. Kal; r. סֹפֶר, Parad. B. ׀, sign of the definite accusative (see § 115, 2, and Note), here followed by *Maqqeph* (§ 16, 1), and hence with (—) shortened to (—), see § 27, 1. הַמִּגְדָּלִים, noun m. pl. absol. st., Parad. II., with art. prefixed (§ 35); in accus. case, governed by *sophēr* (see § 132 and § 135).

10. Tsé'-dhēq mish-shā-mā'-yīm nīsh-qā'ph. *Righteousness from heaven looked down*. מִשְׁפָּטִים, noun m. plur. but seemingly dual (see § 86 b, 1, Rem. 2), with prep. מִן prefixed (§ 100, 1); on plur. form in this noun see § 106, 2. נִשְׁתָּקַף, verb 3 p. m. sing. pret. Niphal, r. שָׁקַף, Parad. B; here with (—) for (—) because of the *Silluq* (§ 29, 4).—Obs. the proper sense of this verb in Niph. is reflexive, viz. to bend one's self forward (see § 50, 2, and the Lexicon under שָׁקַף).

11. *The iniquity of his fathers shall be remembered*. יִזְכָּר (yīz-zā-khē'r) verb (r. זָכַר) 3 p. sing. m. fut. of Niphal, which has here a *passive* force (see § 50, 2, d); Parad. B. יָזַן (ʿvō'n, not ʿōn, because the *cholem* requires a consonant before it, which must be the י, and not the פ which has the *Chateph-Pattach*, see § 26, 1) noun in constr. state (Parad. III.), governing the verb in gend., numb., and pers. (see § 143). אֲבֹתָיו (ʾbhō-thā'v, see § 8, 5) compare on No. 3; there *scriptio plena*, here *scriptio defectiva* (§ 8, 4).—The arrangement is according to § 142, 1, a.

12. *Who hath tried the Spirit of Jehovah?* מִי (see § 37, 1). תִּכְנֶן (tīkh-kē'n, ר without *Daghesh lene* because the prec. word ends with a vowel, and is in close connexion, § 21, 1), verb (r. תִּכְנֶן) in Piēl, which has here *intensive* force (§ 51, 2, a), Parad. B. ׀ sign of accus. here before a noun made definite by the constr. st. (see on No. 9). רִיחָה (rīʿh, with *Pattach furtive*, § 22, 2, b), noun in constr. st. (Parad. I.).

13. *Honour thy father and thy mother*. כִּבֵּד, verb (r. כִּבֵּד, see on No. 8) 2 p. sing. m. imper. of Piēl (here *causative* of Kal, § 51, 2, b), agreeing with אָתָּה thou (see No. 5) understood; Parad. B. אָרַח (twice) before a noun made definite by the suffix (see on No. 9). אֲבִיךָ (ā-bhī'-khā), noun irreg. (אָב, § 94, 2) with suff. 2 p. sing. masc. (§ 89, 1, Rem. 1). ׀ copulative conj. prefixed with *Shēva* (§ 102, 2). אֲמִיךָ noun (אָם, Parad. VIII.) sing. fem. with suffix, here appended by *Seghol* instead of *Shēva* on account of the *pause* accent *Silluq* (see § 29, 4, b).

14. *His blood from thy hand will I require*. מִיְּיָדְךָ (mīy-yā-dhē'khā', 2nd syllable with *Methegh* (§ 16, 2) to show that the vowel-sign — stands for ā not ō, see § 9, 12, Rem. 1, a) noun f. sing. (יָד, Parad. II.) with prep. מִן prefixed (§ 100, 1) and suff. appended. בָּקַשׁ, Parad. B. On the arrangement see § 142, 1, c.

15. *I was stolen from the land of the Hebrews*. גָּנְבָהּ verb (r. גָּנַב, Parad. B.) 1 sing. com. pret. of Pual (the passive of Piēl, § 51, 2). מִן, prep. (מִן) prefixed according to § 100, 1. הָ art. (see No. 8).

16. *He has made heavy my chain*. הִבְבִּיר, 3 p. sing. m. pret. of Hiphil (causative of Kal, § 52, 2); r. כִּבֵּד. נֶחֱשָׁה (nēchōsh-tī', § 93, Parad. D, b).

17. *Upon Jehovah I was cast from the womb*. הוֹשַׁלְכִי (hōsh-lā'kh-tī) 1 p. sing. c. pret. of Hophal (passive of Hiph. § 52, 2); r. שָׁלַח, Parad. B. רָחַם,

noun, Parad. VI. (here with — on account of the pause accent, § 29, 4, *a*, and § 27, Rem. 2, *c*).

18. *I will keep myself from my iniquity.* אֲשַׁמְרֵם, 1 p. sing. c. fut. of Hithpacl (with *reflexive* force, and here with transposition of ה, see § 53, 2, *a*, and 3); r. שָׁמַר, Parad. B. מִצְוֵי (see No. 11 and No. 15).

19. *And now let your hands be strong* (lit. *shall be strong*). תְּחַזְקֶנָּה (*tê-chē'zā'q-nā*, ה has Dagħ. lene because a distinctive accent, *Pe'siq* (1), precedes, (§ 21, 1), 3 p. pl. f. fut. Kal, r. חָזַק, Parad. D (or verb *Pe Guttural*);—fut. used for imper. according to § 125, 3, *c*. יְדִירְכֶם; dual of יָד (יָדִים see § 86 b) with suff. 2 p. pl. masc.—On the use of a *plur.* verb with a *dual* noun, see § 143, 5.

20. *The generation of the upright shall be blessed.* דֹּר, noun constr. st. Parad. I. יִשְׂרָאֵל adj. pl. masc. (agreeing with אֲנָשִׁים *men* understood), Parad. IV. רָבִיבָהּ, 3 p. sing. m. fut. Pual (see Parad. E, but here with — because of *Silluq*), agreeing in gend., numb., and pers. with the subject.

21. *Because thou hast forgotten the God of thy salvation.* שָׁכַחְתָּ, (*shā-khā'-chāt*, see § 28, 4, Note †), 2 p. sing. fem. pret. Kal of שָׁכַח (verb *Lamedh Guttural*, Parad. F). אֲלֵהֶם, constr. st. plur. of אָלֵהֶם (the ה loses both *Map-piq* and *Pattach furtive*, because it ceases to be final, § 22, 2, *b*): on the plur. use of this word (*plur. excellentiæ*) see § 106, 2, *b*. יָשַׁע, noun, Parad. IV. e, with suff. 2 p. sing. fem.

22. *A true son will gladden his father.* On position and agreement of adj. and subst. see No. 2. אָבִיר, see § 94, 2.

23. *Jehovah will keep thee from all evil* (lit. *all of evil*). יִשְׁמְרֶךָ (*yîsh-mōr'-khā'*, § 9, 12, 1, *a*; § 10, 1, at end; § 21, 2, *c*) 3 p. sing. m. fut. Kal, with suff. 2 p. sing. masc., see Parad. C, and § 59. כֹּל (here כָּל- *kāl*, because followed by *Muqqeph*, which takes away the tone of the word and so makes a closed unaccented syllable, which cannot have a long vowel, see § 26, 5), prop. a noun (but commonly rendered as an adj.) in constr. st., Parad. VIII. c. רַע, with — for — according to § 29, 4, *a*.

24. *Cause me to walk in thy truth and teach me.* הַדְרִיכֵנִי (r. הָדַךְ, Parad. E), 2 p. sing. m. imper. Hiphil, with suff. 1 p. sing. com., see Parad. C, and § 60. בְּאֵזְרִי (אָזַר see Lex.), noun f. sing. (Parad. D) with prep. בְּ (here with — according to § 100, 2, *a*) and with suff. 2 pers. sing. masc.

25. *When you hear* (lit. *according to your hearing*) *the voice of the trumpet.* שָׁמְעֶם (*shēm'-em*, inf. Kal of שָׁמַע (Parad. F) with prep. שָׁ (§ 100, 2) and suff. 2 p. pl. masc., see § 60, 1, and § 64, 2.—On the use of שָׁ before infinitive, see § 129, 2.

26. *This* (has been) *thy way from thy youth, for thou hast not hearkened to my voice.* דֶּרֶךְ, noun sing. masc. Parad. VI. a, with suff. 2 p. sing. fem. נִשְׁמְרָהּ, see § 89, 2 and § 106, 2, *a*.—Obs. the effect of prep. בְּ on the sense of שָׁמַע, which here means *to hearken* = *obey*, but without the בְּ (as in No. 25) it means simply *to hear* = *perceive sound*.

27. *They encompassed me like bees, they were extinguished like fire of thorns.* הִכְכוּ, Pual, Parad. E.

28. *The door will turn on its hinge, and a sluggard on his bed.* תסוב,

NOTES.

3 p. sing. fem. fut. Kal of כָּבַב (verb כָּבַע, Parad. G), agreeing in gend., numb., and pers. with הָלָה. מִשְׁחֹו, see § 89, 4.

29. *Then they began* (lit. *it was begun*) to call on the name of Jehovah. הוֹחֵל, 3 p. sing. m. pret. Hophal of חָלַל (Parad. G): see § 134, 3. בָּ with *Dagh. lene* because of the distinctive accent (*Tiphcha* —) under the preceding word, § 21, 1.

30. Ps. cxix. 69. See on No. 23. אָצַר, 1 p. sing. com. fut. Kal of נָצַר (verb נָחַץ, Parad. H).

31. Gen. xiv. 21. הָן, 2 p. sing. m. imper. Kal of נָחַן (Parad. H and § 65, 1). לִי, § 101, 2, *a*. נָפֶשׁ, noun *sing.* but here with *collective* force, § 106, 1. בָּה, 2 p. sing. m. imper. Kal of לָבַח (treated as a verb נָחַץ, Parad. H, and partly after Parad. F; see § 65, Rem. 2). לָהּ for לָהּ on account of *pause*, § 101, 2, *a*.

32. Judges xiii. 16. הִתְעַצְרִי, 2 p. sing. m. fut. Kal of עָצַר (Parad. D) with suff. 1 p. sing. com. (§ 59). On the position of the negative, see § 142, 1. אֶבֶל, 1 p. sing. com. fut. Kal of אָבַל (verb פָּאָ, Parad. I, see § 67, 2); here with — instead of — on account of the conjunctive accent *Munach* (—), § 67, 1. See on No. 7.

33. Jer. xxvii. 14. הוֹשִׁיעֲנִי, imper. Hiphil of יָשַׁע (verb פָּאָ, Parad. K). אֲנֹשְׁעָה, 1 p. sing. fut. Niphal of יָשַׁע, with *He paragogic* (§ 48, 3): see also § 29, 4, *b*.

34. Job xiv. 1. יָלִיד, pass. part. sing. masc. Kal of יָלַד, in constr. st. according to § 132, 1. On the constr. st. of the adjectives קָצַר and שָׁבַע, see § 110, 2. Conjunction וְ prefixed with *Shureq*, before simple *Shēva*, according to § 102, 2, *b*.

35. Genesis xxviii. 12. מַעֲבָב, part. sing. m. Hophal of הָעִב (verb פָּאָ of 3d class, § 70) or קָעַב (verb פָּאָ, Parad. H). אֶרְצִי, אֶרְצָה with *He paragogic* or ancient case-ending for the accusative, § 88, 2: so also in last word. מַגִּיעַ, part. sing. m. Hiphil of נָגַע (after Parads. H and F).

36. Is. xxxvii. 23. הִרְפֹּת, Piēl, Parad. E. On next word the accent (—) *Zaqeph-qaton*, § 15. הִרְמֹות, Hiphil of רִיב (verb עָוָ, Parad. M). קָ, with *Dagh. forte* conjunctive, § 20, 2, *a*.

37. Judges xiv. 14. מְהַאֲבֵל, part. sing. m. Kal of אָבַל, with art. הָ (§ 35, 1) and prep. מִ (§ 100, 1). רָצָא, verb פָּאָ and בָּאָ, Parads. K and O.

38. 1 Sam. ii. 27. הִנֵּגְלָה inf. absol. Niphal of נָגַל (verb בָּלָה, Parad. P), with *He interrog.* prefixed according to § 98, 4 (see its use in § 150, 2): this inf. stands before the finite verb to make it *emphatic*, according to § 128, 3, *a*. בִּיתָ, constr. st. of בֵּית (Parad. VI. h).

39. Ps. xxxi. 14. לָבַח inf. Kal of לָבַח (Parad. H, § 65, Rem. 2), with prep. לְ prefixed according to § 100, 2, *c*, and § 139, 2. עָבַדְתִּי verb עָבַד (Parad. G) inflected here as regular (after Parad. B, see § 66, Rem. 10, also § 29, 4, *b*).

40. Num. x. 30. מִלְּהָה noun fem. sing. (segholate, Parad. D) with suffix. יָלָה (Parad. K) from רָלָה or הָלָה, see § 68, Rem. 8.

41. Prov. vii. 1. יִמְצֹותֶי (ū-mīts-ō-thāi, see on No. 11) noun fem. plur. (Parad. A) with suff. appended (§ 89) and conj. וְ prefixed with *Shureq* before the labial מִ (§ 102, 2, *b*). אֶתָּה for אֶתָּה (prep. אֶת § 101, 1, Rem. 1), see on No. 31

42. Jer. xliii. 9. קח see in No. 31. אֲכַנִּים noun *common* gend. (§ 105, 1, c) plur. (אֲכַנִּים Parad. VI.), governing גְּדֻלּוֹת in *fem.* pl. (§ 110, 1), but the suff. of the next word in the *masc.* יִטְמִנָּהם (lit. *and thou hast hid them*) pret. for imper. according to § 124, 6, c.

43. Ps. civ. 24. מה prop. interrog. pron. but here an adverb of interrog. lit. *as to what?* then *how?* see § 98, 2, e, and Lex. *sub voce*. רבוי (Parad. G) pret. for present according to § 124, 3. Under מִתְעַיֵּה (Parad. IX.) *Methegh* and the accent *Athnach* — (§ 15). מָלֵא. Parad. O. § 73, Rem. 1; see also § 135, 3, b. הֶאֱרִיץ, always so for הֶאֱרִיץ, for the sake of euphony with the art. (§ 35, 1 and § 91, Rem. 1).

44. Judges xiv. 18. See § 37, 1, Rem. for מה and מהר. מִדְּבַשׁ noun m. (Parad. VI., § 91, Rem. 4) with prep. מִן (§ 100, 1), which here denotes the *comparative* (see § 117, 1).

45. Gen. ix. 20. וְיָחֹל 3 p. sing. m. fut. apoc. Hiphil of חָלַל (Parad. G), with *Vav* *conversive* (see § 48, 2) giving to the fut. the sense of the pret. (see § 126 b). נָטַע from נִטַּע (Parads. H and F).

46. Ps. xxxvii. 8. הָרַהַר (r. רָפָה, Parad. P) imper. Hiphil shortened from הִרְפָּה (see § 74, Rem. 15, and § 48, 5). Conj. וְ with *Pattach* according to § 28, 2.

47. Ex. xxi. 12. מֵבֵה part. Hiphil (r. נָכַה, Parads. H and P) in constr. st. according to § 132, 1. וְיָמַת (lit. *and he has died* = *so that*, &c., see § 152, 1, e), pret. Kal. of מוּתַּ (Parad. M, § 71, Rem. 1) with וְ according to § 102, 1, d. מוּתַּ inf. absol. put for emphasis (§ 128, 3, a) before וְיָמַת 3 p. sing. m. fut. Hophal.

48. Gen. iii. 13. See on No. 45. הִשְׁרִיזָנִי, Hiph., Parads. H and O. וְאֵבֶל (see on No. 32) Fut. with *Vav* *conv.* (§ 48, 2): obs. distinction between *Methegh* and *Silluq*, according to Note on p. 54.

49. 1 Kings v. 8. אֵת sign of def. accusative in its separate or absol. form (§ 115, 2). אֲשֶׁר rel. pron. (§ 36) here implying the demonstrative = *what* (§ 121, 2).

50. Lev. xx. 14. בָּהֶאֱשׂ for בָּהֶאֱשׂ, § 35, Rem. 2.—Obs. the two forms of אֵת with suffixes (§ 101, Rem. 1). הֶן *fem.* suff. 3 p. plur.

51. Judges ix. 10. לְכִי 2 p. sing. fem. imper. Kal of רָלַךְ (Parad. K, see on No. 40). אַתְּ pron. 2 p. sing. fem. (§ 32, 2), here expressed with the verb for *emphasis* (see § 134, Rem. 2). מִלְכִּי (*mōlē-khī*), see § 46, Rem. 2; and for the absence of *Dagh. l.* in כ, see § 21, 2, a. See § 101, 3.

52. Jer. xlv. 25. עֲשֵׂה (*ā-sō'*, § 8, 2, Rem.) inf. absol. for *emphasis* (see on No. 38). נִדְהָרְנִי (*nā-dhār-nū*) 1 pl. pret. Kal, with וְ for וְ on account of *Silluq*.

53. Amos ii. 10. See § 134, Rem. 2. עָלָה (Parads. D and P).

54. Deut. xvi. 19. לֹא (§ 98, 1) before fut. חָלַק (חָלַק, Parad. G) to express *prohibition* (see § 125, 3, c). רִעְנִי (*ṛē-āw-rē'*, see Note † on p. 50), Piāl of עָנִי (not Parad. M, see § 71, Rem. 10). עֲנִי dual constr. st. of עָנִי (Parad. VI. h).

55. Is. xxxvii. 10. אֵל (§ 98, 1) before fut. to express *dissuasion* (§ 125, 3, c): distinction between אֵל and לֹא, see in § 149, Rem. רִשָּׁאָה fut. Hiphil (see on No. 48) with suff. according to § 64, 2, Rem. אֶלְהִיָּהּ, see on No. 21,

also § 143, 2. אֲשֶׁר-בוֹי (lit. *who—in him = in whom*, § 121, 1). See § 131, 2, *a*.

56. Ex. xvii. 2. See on No. 31. מֵרִם *dual* in appearance but *plur.* in fact (see § 86 b, 1, Rem. 2). וְנִשְׁתָּה 1 p. pl. com. fut. Kal (Parad. P); וְ and = *that*, § 126, 1, *c*.

57. Jer. xiv. 21. הִפְרִי, Hiphil of פָּרַר (Parad. G), see § 125, 3, *c*. אֲתָנִי, prep. with suff. (see § 89, 1, Rem. 2).

58. Josh. i. 3. See on No. 55. נָתַתִּי (*I have given it*), נָתַן (§ 65, Rem. 3), suff. 3 p. sing.—On the arrangement of this sentence, see § 142, 2.

59. 2 Kings x. 32. בְּיָמֵם הָהֵם (compare vulgar Eng. *in them days*), § 120, 1. הִתְחַל, Parad. G. לְקַצֹּר, Piél, Parad. P; see § 139, 2.

60. 2 Chron. x. 10. אֶפְלָנִי, noun (Parad. VIII. c): accent *Zaqeph-qaton*. הִקְלַל, imper. Hiphil. of קָלַל.

61. Prov. vi. 6.

62. 2 Chron. xi. 4.

63. Num. xx. 11. רָוִים, see on No. 45. נָתַן (נָתַתִּי, verb פָּן and כָּה), Hiphil fut. apoc. (for יִנָּבֶה, § 65, 2 and § 74, 5 with Rem. 14). מִשְׁהוּ, noun (Parad. IX.) with suff. 3 p. sing. m. (מִשְׁהוּ for the usual מִשְׁהוּ): distinctive accent *Tiphcha* (§ 15). See § 118, 5.

64. Job xl. 4. קָבַחְתִּי, Parad. G. אֲשִׁיבֶנָּה, fut. Hiphil of שׁוּב, with suff. with *Nun epenthetic* (see § 57, 4). שִׁמְחִי, Parad. M. לָמִי, see § 101, 2, Rem.

65. Mal. ii. 10. Ellipsis, § 141. כָּל (Parad. VIII. c) with suff. (§ 89, 1, Rem. 2). Expression for *reciprocal pronoun*, § 122, Rem. 4. חָפַל, reg. inf. constr. Piél, see § 66, Rem. 10.

66. Lev. xii. 4. On the construction of the numerals see § 118, 1 and 3. תִּשָּׁב, Parad. K. תִּגַּע (r. תִּגַּע) with תִּ for תִּ on account of the *pause* accent *R^ebhia* (§ 15). מִלֵּאָה, § 73, Rem. 2. טָהָרָה (tō-h^orā'h, see p. 47, No. 2, *a*, and § 14, 1), טָהַר (Parad. VI. f) with suff. 3 p. sing. fem., distinguished by the *Mappiq* from the ending of the *fem.* noun (טָהָרָה tō-h^orā').

II. EXTRACTS IN PROSE.

1. THE PRIESTS' BENEDICTION.

Num. vi. 22-26.

V. 22. *Vav. conv.* prefixed without *Daghesh forte* (§ 48 b, 2, and § 20, 3, *b*, Rem.) לֵאמֹר (*Dagh. f. conjunctive*, § 20, 2, *a*), inf. with prep. (lit. *to say*) for לֵאמֹר, according to § 23, 2, and § 67, 1, Rem.

V. 23. הִבְרַחוּ, Parad. E, see § 10, 2, Rem. אָמִי, inf. absol. standing for fut. or imper. according to § 128, 4, *b*.

V. 25. אָרַר, Hiphil of אָרַר (Parad. M, *jussive* form, § 126, 2). וְיִחַזְקֶנָּה (r. חָזַק, Parad. G) 3 p. sing. m. fut. Kal with suff. with *Nun epenthetic* (§ 57, 4), and וְ prefixed according to § 102, 2, *c*.

* * In reading these Extracts, it may be well to learn more of the names and uses of the *Accents* (§ 15).

2. JOTHAM'S PARABLE.

Judges ix. 6-15.

V. 6. וַיִּאָּסֶפֶּי fut. Niphal (Parad. D). אֵם prep. *at* or *by*, see Lex. B, 2.V. 7. וַיִּגְדְּרוּ (r. גָּדַר) 3 p. plur. used according to § 134, 3, *b*.

V. 8. See § 128, 3, *a*.—Obs. מְלִוְכָה with small circle referring to the margin, where a different form of the word is given (see § 17). Both the *Kethibh* מְלִוְכָה and the *Q^{ri}* מְלִכָּה have the *same sense* and stand for 2 p. sing. m. imper. Kal with *He paragogic* (§ 43, 5). This *Kethibh* form of the imper. is not recognised in the grammars, but it occurs also in Ps. xxvi. 2: comp. verse 12 below.

V. 9. הִחַדְלֵהּ pret. Kal (the *Chateph-Qamets* irreg. for *Qamets*, with *He inter.* (§ 98, 4, Rem.), used for *fut.* according to § 124, 4. אֲשֶׁר־בִּי *וְגו' *which in me God and men honour* (see § 125, 2). וַיִּהְיֶה pret. with *Vav. conv.* (see § 48, 3 and § 124, 6, *a*). לָנוֹעַ (inf. with prep.) *to wave*.

V. 10. See on No. 51 above.

V. 11. מַחֲקֵי (מָחָק, Parad. VI. e). הַטְוִיכָה adj. fem. sing. with the art. because its noun has a suff. (see § 109, 2 and § 110, 1).

V. 12. *Kethibh* מְלִוְכָה but *Q^{ri}* מְלִכָּה, see on verse 8.

V. 13. הִמְשִׁיחָה part. with art. (prefixed according to § 20, 3, *b*) answering to our relative pron. with the indicative, *which cheers*.

V. 15. הָסָה from חָסָה. הַלְבָּנוֹן, see § 107, 3.

3. ELIJAH'S ASCENSION.

2 Kings ii. 1-12.

V. 1. וַיִּהְיֶה fut. apoc. (§ 74, Rem. 3, *e*) with *Vav. conv.* (§ 48, 2) used for tense of narration (§ 126 b, 2). בְּהִעָלוֹת Hiphil of עָלָה (see § 129, 2 and also § 130, 3). בִּסְעָרָה (§ 10, 2, Rem.—comp. בִּסְעָרָה in verse 11) with *Chateph-Qamets* irreg. which is noticed in the margin קִמְץ בַּחֲטָף הֵם i. e. *the ס with Chateph-Qamets*.—See all these marginal notices explained at the end of *Tauchnitz's* editions of the Hebrew Bible, which are the best and cheapest.

V. 2. יִשְׁבֶּנָּא, see § 127, 1, Rem. חַיִּי־רִי וְחַיִּי נַפְשִׁי (lit. *living is Jehovah and the life of thy soul*) as *Jehovah liveth and by the life of thy soul*, a form of oath: חַיִּי constr. st. § 87, 2, *c*). אִם *if* = *not*, see Lex. C, 1, *c*. בֵּית־אֵל (also in next verse) in the adverbial accusative, § 116, 1.

V. 3. הַיּוֹם prop. *the day* = *this day*, see § 107, at begin. אֲדִירָי plur. *excellencies* (§ 107, 2, *b*). הָשָׁה.

V. 5. בִּירְיָחוֹ, prep. בְּ prefixed according to § 100, 2, *a*.

* See § 5, Rem. 4.

V. 6. הַיְרֵיָּהֶם, § 107, 3 and § 88, 2. שְׁנֵיהֶם *their two* = *both of them*, § 95, Rem. 2.

V. 7. Construction of the numeral, § 118, 2.

V. 8. לָקַח, see above on No. 54. נִזְכָּר noun fem. (Parad. *D*). נָזַח, see above on No. 63. וְ conj. with *Qamets*, see above on No. 47. בְּ prep. with art. (§ 35, 2, B, *b* and Rem. 2).

V. 9. בְּנִפְחָם inf. with suff. and prep. § 129, 2 (see also above on No. 25). וְ and = *that* after וַיְהִי. וַיְהִי־נָא פִי יָגִיד *then* (וְ inferential, § 152, 1, *d*) *shall be, pray, a portion of two in thy spirit to me*, i. e. may I have a double portion (twice as much as any one else) of thy spirit: נָפַח, see § 94.

V. 10. הִקְשִׁיתָ לְשֹׂאֵל lit. *thou hast made hard to ask*, i. e. thou hast asked a hard thing, see § 139, 4, Rem. 1. לָקַח for מָלַקַח, see § 51, Rem. 5.

V. 11. Lit. *and it was, they walking to walk and to speak, that lo! a chariot, &c.*: see § 131, 2, *a* or *c*, and § 128, 3, *b*. וַיַּעַל fut. Kal of עָלָה. הַשָּׂמָרִים adverbial accus. (§ 116, 1).

V. 12. וְ according to § 28, 2. רָכַב מִצִּיֶּעַן part. Piel, § 63, 3. וַיִּפְרָשׁוּ יִשְׂרָאֵל וַיִּפְרָשׁוּ *Israel's chariot and his horsemen*.—Obs. that in Hebrew *two or more nouns cannot be in the construct state before the same genitive* (see Note † on § 112, 1): e. g. רָכַב וַיִּפְרָשׁוּ יִשְׂרָאֵל would be utterly inadmissible in this place, and hence the language required *either* the expression of the genitive after each noun (רָכַב יִשְׂרָאֵל וַיִּפְרָשׁוּ *יִשְׂרָאֵל), as in v. 11, אֵשׁ וְסוּסֵי אֵשׁ (רָכַב־אֵשׁ וְסוּסֵי אֵשׁ), *or* the use of the possessive pron. after the second noun (as exhibited in this verse), *or* the periphrastic construction (see § 113) which expresses the genitive in the way of the dative (וַיִּפְרָשׁוּ לְיִשְׂרָאֵל הַחֲרֹבָה וְהַפָּרָשִׁים) *the chariot and the horsemen to Israel*).

III. EXTRACTS IN POETRY.

1. PART OF THE SONG OF MOSES.

Deut. xxiii. 1-4.

*** In this extract the parallel members are clearly exhibited in separate lines.

V. 1. Article before vocative, § 107, Rem. 2. וַיִּזְכָּרְהָ, § 126, 1; § 29, 4, *b*

V. 2. תִּזְכָּר, verb פָּחַל, § 101, 3.

V. 3. דָּבַר, verb בִּי. לְ prep. (§ 100, 2, *a*).

V. 3. הַצִּוִּיר *the rock*, i. e. Jehovah, case absol. (§ 142, 2).—Large צ (so the marginal notice calls it) to mark out the word as having a peculiar use or mystic sense attached to it by the *Masoretic* authors (see § 3, 2).

* פָּרַשׁ has both vowels *unchangeable* (see p. 138, No. 4, Rem).

2. PARABLE OF THE DEGENERATE VINEYARD.

Isaiah v. 1-7.

V. 1. אֲשִׁירָה נָא (§ 126, 1, a). לִירֵדִי *concerning my beloved*, i. e. Jehovah.

V. 2. נָטַע with double accus. (§ 136, 2). בְּנָה, § 74, Rem. 3. סָנָה, § 74, Rem. 9.

V. 3. יוֹשֵׁב and אִישׁ collective (§ 106, 1, c) and hence with verb *plur.* (§ 143, 1).

V. 4. See § 129, Rem. 1, 2.

V. 5. רָדַע with two accus. (§ 136, 1). עָשָׂה part. for fut. (§ 131, 2, b). חָסַר and פָּרַץ, § 128, 1, Rem. לִבְכֹּר lit. *for to eat up* = *to be eaten up*.V. 6. וְעָלָה וְגו' (§ 124, 6) and it shall go up (i. e. grow) brier and thorn (§ 135, 1, Rem. 2). מִהַמָּטִיר lit. *from to rain* (§ 129, 2).V. 7. Observe the striking paronomasia or alliteration between מְשַׁפֵּט and מְשַׁפָּח, and between צָדִיקָה and צָדִיקָה, which we can partly copy in translation, thus,—he looked for *right*, and behold *might*! for *weal*, and behold *woe*!

3. PRAISE OF A GOOD WIFE.

Prov. xxxi. 10-31.

** This piece is *Alphabetical*, a sort of Hebrew *Acrostic* (§ 5, Rem. 2).

V. 10. אֶשֶׁת, § 94, 2.

V. 11. Pret. for present (§ 124, 3).

V. 12. גַּמְלָתָהּ (§ 58, 1, a and Rem. 3).

V. 14. בְּאֵנִיּוֹת (*kō-nīy-yō'th*, see p. 47, No. 2; Rem.).V. 15. בְּבוֹר, either as noun (*in continuance of*) or as infinitive (*in continuing of*, § 129, 2), while it is yet night. Fut. with *Vav conv.* for present (§ 126, 3, a).V. 16. נִמְצָה, see above on No. 39. Q^{ri} נִטְעָה referring to the wife; but K^{ethibh} either נָטַע referring to the husband, or נָטַע (Niphal, *is planted*) agreeing with פָּרַם as subject.V. 18. Sense of Q^{ri} and K^{ethibh} is here the same.

V. 20. לְעֵנִי, § 100, 2, b.

V. 21. לָבַשׁ, pass. part. with accus., § 140, 1.

V. 27. צוֹפִיָּה, § 74, Rem. 5. Q^{ri} הַלִּיכוֹת, but K^{ethibh} (with same sense) הִלְכוֹת; the latter probably derived from רָלַךְ, but the former from הָלַךְ.V. 29. רַבּוֹת, adj. put *before* the noun either for emphasis, *many women* &c. (see § 110, 1, Rem. 1), or as predicate (*many are the women who*, &c. (see § 142, 1, b). בְּלִנָּה for the usual בְּלִן, § 89, 1, Rem. 2.

V. 30. אִשָּׁה יְרֵאָה יְיָ a woman fearing Jehovah, put prominently in nom. case absol. (§ 142, 2). Observe, the crowning praise of a good wife is the fear of the Lord or piety. See § 53, Rem. at the end.

SYNTAX OF THE VERB.

§ 123.

USE OF THE TENSES; GENERAL VIEW.

1. From the poverty of the Hebrew language in the means of expressing the absolute and relative circumstances of time (§§ 40 and 48), we might naturally expect some variety in the uses of the same form, especially as in some cases (where the relation of time has little or no influence) both tenses are employed with equal propriety.

2. We are not to infer from this, however, that there was scarcely any well defined and established use of the two tenses of the Hebrew verb. On the contrary accurate observation shows, that the idea of *the past*, and of those relations of time and mood which stand connected with it, predominates in the one, and in the other that of *the future* and of the kindred relations of the subjunctive and optative moods.* It is only in certain clearly defined cases that they coincide; in all others they are essentially distinct.

It is a partial and false view, which regards the so called Præter and Future not as *tenses*, but as designed originally to express distinctions of *mood* (Indicative and Subjunctive) rather than relations of *time*.

As examples of the Præter and Future used expressly to denote opposite relations of time, we refer to Is. 46: 4, אָנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא, *I have done it, and I will (still) bear (you)*; and vs. 11, דִּבַּרְתִּי אֵף, אֶבְיְאֶנָּה וְצִרְתִּי אֵף אֶעֱשֶׂנָּה, *I have spoken it and will bring it to pass, I have purposed and will accomplish it*.

* The *uncertainty*, conditionality, which belongs to the subjunctive, and the *reference* to the future which is apparent in the optative, have in all languages a clear analogy with the future; comp. e. g. *dicam, dices* and *dicam, dicas*.

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